Christian Faith and Life

Combining the ESSENTIALIST and the BIBLE CHAMPION

Vol. 39 APRIL, 1933 No. 4

Features

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The Barthian Theology
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Single Copy 20 Cents

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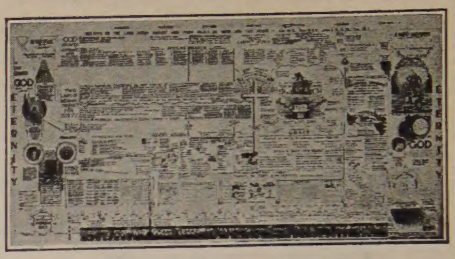

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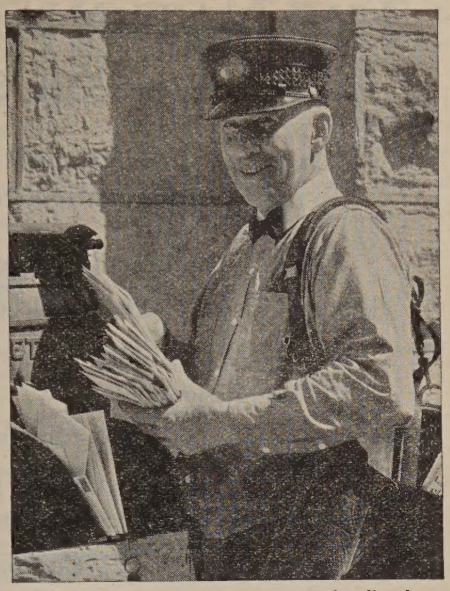

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EDITORIAL

Fountains from Flint

Deut. 8:15; Psalm 78:20

THE wail for water arose in one long, resounding lamentation from the tens of thousands whose tents were pitched in Rephidim. The painful pilgrimage from the brick kilns of Egypt to the vineyards of Eshcol had begun. A most remarkable feature of that pilgrimage had been miraculous intervention upon every occasion of extreme necessity. The walled waters of the sea had spoken eloquently of the majesty of the Divine Arm. The broken war chariots of the pursuing host, like the wreckage of a foundered ship lay upon the shores of the sea proclaiming retributive justice. The storehouses of heaven had opened wide their doors in response to the beseeching cry of the fugitive host, and bread had come unto them for their refreshing as the drops of rain fall to reinvigorate the withering flower and the drooping herb.

But it is in the nature of difficulties and trials in life to succeed one another with added burdens and intensified agony. The Israelites faint and famish. Mournful appeal is turned into angry complaint, and the great undercurrent of discontent like the undertow of the tide in the surf, was likely to engulf them all and annihilate every prospect of future blessedness. He who acted as captain of their salvation, moving valiantly forward under the dictation of the Most High, was brought now to a test of faith which would certainly overwhelm a large majority in the rank and file of the army of the Lord today. He was perfectly confident that through no natural means could the want of these people be supplied. The question which presented itself to him in its most aggravating form was this—"What answer can I give to the demand of this people?" Will God Who has entrusted me with the leadership of this marvellous emancipation now mock my feeble efforts by permitting the people, delivered after such great trial from the hand of the oppressor, to miserably perish in the wilderness?

As the hours passed into days and all supplies were exhausted and the parched tongues of the cattle protruded from their mouths, men, women and children with an unnatural look of torture in their faces, lips swollen, every lineament of the countenance telling of inward suffering, the emergency became exceeding great. Will God be equal to such emergency? Will He prove to the children of Israel that no trial of life will be sufficiently great to counteract His mighty influence? The heavens were silent until the supplication of faith poured out like a living fountain; yes, until the fiery desire of an immortal soul exhibited itself in a living flame which mounted heavenward and lighted up the realms of the Eternal; then He Who inhabiteth Eternity, under Whose control worlds move in their orbits, responded to His servant with asurrance that His Arm was not shortened that He could not save and that the world which He created, and all therein, was under His control and capable of yielding whatsoever His Will should declare. The shepherd's crook, which had become already the wand of majesty and mystery, was reached forth under Divine command and the flinty rock in Horeb, which for thousands of years had resisted the smitings of the tempest, had bared its face to the lurid lightning and fervent heat of the sun, had laughed at the smiting thunderbolt, had refused to make the slightest contribution to living, sentient being, under the touch of the

majestic wand opened its lips and spoke forth answer to the Divine command in a splendid fountain of sweet waters pouring down the desert sands—a very river of God—satisfying the multitudes and quenching the thirst of man and beast.

It was a mighty deliverance. It demonstrated God's Power to rescue from the jaws of death, to satisfy man's direst needs, to lift above and beyond every want through his own inherent energies. It revealed the Divine ability to meet the deepest needs of every immortal soul, to slake the thirst of every famished pilgrim of life, to snatch men from the verge of awful precipices and turn their course Canaanward securely and happily.

The rock in Horeb is wonderfully representative of the Gospel of our Lord and Saviour Jesus Christ, He Who is our Rock and our Salvation has poured Himself into a sin-sick, famished world, a very River of Life, bringing peace and contentment where there was confusion and strife, bringing a silence and a resignation where there had been only murmuring and complaint, bringing refreshment where there had been famishing, and imparting a joy and courage for future conquests where disheartenment and despair had turned the faces Egyptward.

IN the history of our pilgrimage, the most startling biographical facts are those relating to miraculous interventions. Our Gospel is a Gospel assuring Divine interventions. As no chain is stronger than its weakest link, no life is more complete than its endurance in emergencies would indicate. It is incidental to every life that we should stand in the narrow defiles of the mountains with walls of flint on either side, and enemies before and behind, so what we do, what we achieve under such circumstances becomes an exponent of inward faith, revealing our wisdom or ignorance, our weakness or our mightiness. It is ours to stand under the glaring desert sun with distressing wants torturing us and testing us, and happy is he who holds in his hand the sacred wand of faith which will call rivers from rocks and fountains from flint to perfectly meet these emergencies.

An individual review of every year of our lives cannot fail to reveal to us the startling interventions Divine. It is when we are forced to recognize our impotency that we become most nearly omnipotent; it is when circumstances compel a recognition of our ignorance that we have the nearest approach to omniscience. It is when our deformities are mirrored in the limpid waters of life and we see the sinfulness of sin, that we are likely to approach most nearly to perfection.

In all these instances, miraculous intervention rescues and relieves. With each passing year new evidences of Divine grace are presented to us and we can soon sing with new zest, "Streams of mercy, never ceasing, call for songs of loudest praise."

One of the peculiarities of the fountains of God is this: That they almost invariably come in unexpected ways and from unexpected sources. He whose heart is calling for the waters of life, who has become sick of sin, a weary desert pilgrim famishing in the sands, never receives the full cup of sparkling waters in just the way his soul has expected. The Israelties undoubtedly anticipated deliverance through the gathering cloud, the mighty cloud-burst, and the flow of water from the skies which would enable them, even in the desert sands, to slake their thirst. Not one of all that number, not even their heroic leader, full of faith, had the slightest expectation that fountains should be born from flint, that a river should flow forth from a hard, barren rock. Through the unexpected, the Infinite reaches forth His Hand of love and mercy.

The human instrumentalities with which God chooses to accomplish His great purposes are unexpected instrumentalities. Among the poets of old and among the prophets of old, few of those who would most naturally have been chosen for the accomplishment of Divine purposes were selected. Of the sons of Jesse, he whose life and work seemed least to fit him for the establishment of a great monarchy received the anointing oil and became the rock in Horeb from which deliverance and prosperity should spring forth.

It was from the rock-walled Mamertine prisons that magnificent fountain of truth presented in some of the most important Pauline epistles gushed forth to bless the world. As I stood looking into this dungeon which had been honored by this literary and spiritual prince, I appreciated as never before how fountains come from flint and rivers from rocks, and how under the transforming touch of God, prison cells and darkest dungeons are veritable king's palaces.

GOD is continually performing for us the unexpected. In the Christian walk and warfare, growth in grace comes in unex-

pected ways. The nerveless arm has developed within it sinews of steel. Through miraculous intervention and unexpected interposition the great Church of the living God receives new impulse. Our most extravagant prophecies are discounted by infinitely greater successes. As really as "eye hath not seen nor ear heard, neither hath it entered into the heart of man what things the Father hath prepared for them that love Him" in the world to come, so really are these words applicable to the daily deliverances and hourly interventions which the true disciple consciously or unconsciously experiences.

When the disciples of the Lord Jesus Christ, through hostile influences and desert trials become famished, God invariably gives answer to the supplicating cry of the lovers of truth and righteousness and He sends a Luther or a Melanchthon, or a Calvin or a Wesley, or a Whitefield or a Moody to strike the Gospel rock in Horeb and its waters gush forth and run in the dry places like a river. When in the fulness of time unregenerate millions send forth the cry indicating a deep want unsupplied and that prayer is heard by those who are in green pastures and beside the still waters, whose hearts have for the most part been preoccupied with considerations of personal interest, God causes the hearts to be opened and through them He pours forth the rivers and waters upon the thirsty soil of China, India, Japan, and even darkest Africa receives refreshing through the fountain of Divine love pouring from the hearts of the disciples of Christ who count their life-blood not too great a gift, if thereby the rock in Horeb may be smitten and the waters gush forth and run in the dry places like a river.

In these times of intellectual incisiveness and critical assaults, the foundations of Zion are scrutinized, weighed and measured, and declared by the savants of this century to be found wanting. When the impregnable rock of Holy Scripture is smitten by the philosophical or the theological hammer of the geologists, and is declared to be without elements of permanency and to be constituted of an amalgam of truth and error, God marvelously vindicates His truth through miraculous intervention and unexpected strategy. With a spade for a stylos He writes anew the truth of the olden time by calling forth from hidden temples of darkness, Babylon tablet and Egyptian scroll, and the silent voices of the dead past under His majestic touch become anew the waters of truth, and they run in the dry places of German Rationalism and American Infidelity like the river from Horeb. Truth long denied is thoroughly authenticated. Convents which have contained the sarcophagi of intellectual treasures unlock the doors long barred and with their grave cloths laid aside, these parchments speak again in confirmation of the sacred utterances of Holy Writ, and hearts famished with doubt are abundantly refreshed. Flanders Petrie, the explorer of Fayoum, unrolls to the world secrets hidden for centuries and they speak to us of the absolute accuracy of Biblical declaration and authenticate the Divine message to men.

Self-satisfied churches suffering from a petrification are being smitten as never before with the wand of majesty and mystery, and the wail for water from the parched lips of the brickmakers in the lowest strata of the social order meets with Divine response in unexpected ways, and God is revealing to the disheartened, disconsolate, element of society the fact that He is as able today to bring waters from Horeb as when His chosen people began their pilgrimage to the promised land.

The large, wealthy churches which have been rock-ribbed and apparently rock-hearted are feeling as never before the softening influence of the Gospel of the Son of God, and are responding to Divine calls heard through human suffering and are seeking to reclaim the lost and lift the fallen. A wealthy Madison Avenue Presbyterian Church of New York City refused to respond to the call of aristocratic self-righteousness, determined rather to be a rock in Horeb from which flowing fountains shall quench the thirst of the multitudes, and so the Madison Avenue Presbyterian Church inaugurated a movement that blessed thousands, making herself the center of a powerful spiritual influence.

This church is but representative of multitudes which for a long time have been to the poor and forlorn like barren rocks in a sandy desert but which are now becoming sources of joy and of comfort, and of supply and of sweetness. Woe unto that church which is deaf to the wail for water always coming from the sin-burdened of this world.

BUT in all the history of the universal God, no more majestic or magnificent illustration of the truth of our text has ever been given than that of the Eternal, Himself, walking forth from the flinty rock near Gol-

gotha which through His Presence was changed from flint to fountain, from rock to river. This world would be without melody or music, and the tones of lamentation and the wild, discordant tones of conflict would completely drown any sweet utterances which might emanate from immortal souls were it not for the fact that in a mighty emergency, Jesus Christ became the Mighty Deliverer. All that is joyful, all that is hopeful, all that is refreshing, all that is strengthening is inseparably associated with the empty tomb, the fountain from flint.

Each individual life is to partake to some extent of these characteristics. God speaks of the unconverted heart as a stubborn heart. It may have beauty, it may have a lustre peculiarly its own, it may have a correctness of form commendable, but no heart can become a fountain of life until through the touch of the Holy Spirit it is transformed into a flowing river, into a sparkling fountain. We are realizing the true ends of life only as there is emanating from our souls higher activities, holy influences in the nature of refreshment and sustenance to bless the starving and the famished of this world.

The waters which Jesus Christ through His infinite mercy and love has poured into our hearts, has in many instances been permitted to congeal and become as flinty as the surface of the ponds and rivers and lakes in northern latitudes in mid-winter. Our congealed affections may be smitten of God so as to be completely transformed into waters which shall bless. Faith, and faith only, will enable us to accomplish for ourselves and for the world that which God desires. The bond of faith under Divine guidance and protection may become the miraculous and produce the startling and blessed effects which were illustrated in the desert of Rephidim. Evil men strike the impregnable rock of Holy Scripture, they strike the eternal Rock, Christ Jesus, only to break their weapons and fall back defeated and confused, while the supplicating disciple never can touch the Rock of Ages without securing instantly the outflow of the waters of life and the inflow into the soul of refreshment and joy.

In the hand of the statue of Liberty on Bedloe's Island, the torch uplifted guides the mariners to the harbor; but the birds which fly against it fall to earth. Three hundred and eighty-five during last year have perished. The light which should be a warning signal and a guide to life has been, through their ignorance, the cause of death. The lamp of God's Word and He Who is the Way, the Truth and the Life, is the great torch to light men to a safe harbor and to secure immunity from the ills of life.

All light emanates from Christ. Every fountain to refresh emanates likewise from Christ. The whole life of Jesus Christ was an illustration of soul-sweetness and soul-power, when God is loved and His truth is obeyed. Holman Hunt, in his beautiful painting, throws the shadow of the Cross which stands in the foreground, back and back, and back until it rests at last on the shop at Nazareth, showing how the cross, and service, and life, and the ordinary avocations and vocations of this world are placed under the sacred spell of the holy influence of the Cross of Jesus. The light from the Cross is projected over the eternities to come, and we today experience our highest blessedness and receive our grandest illuminations from the sacrificial work of Jesus Christ. We drink at the fountain of wisdom, and of pardon, and of grace—and we are satisfied.—*A. Z. C.*

An Easter Song

JOSEPHINE RAND

Dost hear? Good cheer!
Risen the Lord!
Over the hills the joyous bells
Ring a glad peal; their music swells
Near and abroad.

Ring chimes! Glad times!
Jesus doth live!
Forth from the grave and night's chill gloom,
Bursting the bars of death's dark tomb,
Life's gift to give!

Shout, vales! Bloom, dales!
Burst into flower!
Over the Lord of Life and Light,
Risen triumphant in His might,
Death hath no power!

Sing, world! Unfurled
Flag of our King!
"Live ye who will! I am the Vine":—
Gift of the Christ: 'tis mine and thine;—
Let the bells ring!

Dost hear? Good cheer!
Risen the Lord!
"I am the Life, the Truth, the Way:
Surety of Everlasting Day!"
Faithful the Word!

The Barthian Theology

KARL BARTH, the German Swiss theologian has become both a hope and a problem to conservative Protestantism. The extent to which he has interested the theological mind of Germany, the continent in general, Scotland, England, and now America, is the intellectual, if not the spiritual, phenomenon of the age. He has come at a providential hour in the history of Christian thought; that is to say, at an hour in which the old Wellhausen higher criticism lies in wreck throughout the reaches of Christendom; an hour in which the new modernism has become, in its own sight, a wretched caricature of thought and experience; and, lastly, an hour in which a fractional, but steadfast, conservative scholarship has delivered its testimony and interpretations at the door of an opportunity ordained of the Spirit of God.

It is important that the Barthian theology be assessed; and that some understanding of it be reached in the schools of the conservatives, to whose leadership it is making a distinct appeal, albeit an appeal meeting with inquisitive caution. It is certain that the modernists will not accept Barth; and we take it as equally certain that the extreme fundamentalists will hold aloof from him. The attitude of the old time steady going schools of orthodox interpretation is already known, as intimated above. It is one of waiting until a fuller and more certain manifest of these teachings shall have been brought into the open. The question now is as to whether Barthianism is a final theology, or only a gesture in that direction. I am prepared to admit that it is, at least, the latter; it may prove to be more.

For a period of thirty years, and more, the Protestant world has been waiting for just such a prophet and apostle as the more enthusiastic *anhangers,* or supporters, of the Barthian school believe their leader to be; but thousands who are reading about Barth, and studying his theology, are asking for time to be permitted to shed a fuller light on his teachings, now in process of being summed up. This is true conservatism; and is the quality of Christian thought which prevents it from being wholly swept into extremes of enthusiastic or rationalistic judgment.

The first saving clause of Barth's thought is his concept of time and eternity. That was the rock on which the old critical learning went to wreck. In its syllogism, time was the major premise and man was the conclusion: God and eternity were minor integers, and came finally to be ruled out, so far as vital consideration went. From the premise of that "awful rose of dawn" of eternity that comes after man and all his ways, Barth has arrived at an understanding of time and eternity that has in it the potentialities of a new Reformation. The meaning of the world is not to be found in history; but in *Urgeschichte,* that is, sub-history, a history lying below and beyond the thoughts and activities of that which we call time. That is eternity, which must become the all in all of our consciousness, the sum and inspiration of thinking. This sub-history finds but one adequately expressive word in our categories, and that word is *resurrection.* Death destroys for the instant; but creates for eternity. Death to sin and our self consciousness and self thought is the presage of the resurrection and the incoming of eternity.

It can be said that Barth's theology, at most points, is clear, strong and, on the whole, orthodox. His system begins with the Trinity, which is a logical order, since he claims, on wholly justifying grounds, that the theology must move downward from God to man; and not upward from man to God, as the modernists have so confidently held. With Barth, there is no knowledge of truth that is not preceded by the knowledge of God in experience. Men are converted, forgiven and saved before they know theology, or even the concrete of truth, only by accepting the offer of God's love and power. God must come to men; of themselves, men cannot come to God; and in this coming of God to men, his life is formed in them; and this in thunderous contrast with the modernistic claim that men find God in their subjective selves; and thus become the creators of the God to whom they must look for salvation and enlightenment. The Barthian protest against this modernistic subjectivism is refreshing and powerful. It thus, naturally, brings itself into harmony with the old theology as to the doctrine of sin and regeneration. It may be that the system does not give out the old and agonizing prophet wail because of sin; but the arraignment of sin is genuine, and the assessment against it is strong; and that is much, coming, as it does,

as an aftermath of the Word-destroying German criticism, which lies in the immediate background of these teachings. Let us hope that the Barthian message, when fully heard, will be, above all things, a cry against the exceeding sinfulness of sin.

In this connection comes properly a reference to Barth's doctrine of the divine transcendence. Metaphysical theology will always propose difficulties. The doctrines of the immanence and the transcendence are beset with involutions, so far as the terms employed are concerned; but, in the end, it appears to all devout students that the divine Self is both immanent and transcendent; but immanent in the sense of bringing the miracle of his transcendence to the understanding and appropriation of the human soul. It appears to me that Barth has brought his argument for transcendence to a steadfast conclusion. There is but one way for men to come to God; that way is *from God to men.* That is the theological essence of transcendence. The path from nature up to God, from intellect, from human place and concern, does not exist. The one way from man to God is Jesus Christ. Transcendence is complete in Him.

The Christology of Barth, as I have been able to appraise it, is Nicene, Scriptural. Christ is God; as also he is man. The fine figures and conclusions of Barth's discourse come to the finality of "Christ the Word of God." The Logos doctrine of St. John seems to have full acceptance. Indeed, I think, it only just to say that the reasoning of Barth reaches the climax of soundness in his treatment of the doctrine of the divinity of the Christ. His view of the Virgin Birth is altogether Scriptural, sound.

If there is in Barth's Christology any mitigation of the glorious severity of the old orthodox teaching concerning Christ as the Word, it is that the Word is made so absolute in the Galilean personality as that it does not get fully beyond the lives and lips of the apostles into the Written Gospel. Herein, as I see it, is the weakness and peril of the Barthian message. With Barth, and with his interpreters, as I have been able to develop their views, the Barthian motto is: "The Bible contains the Word of God." This was the watchword of the Protestant leaders of the earlier era. The Anglican Articles, which are in effect the Confession of universal Methodism, declare: "The Scripture containeth all things necessary to salvation." This is clear; but, for one, I have the fear that it is not entirely the meaning of the Barthian affirmation. The reservation seems to be that, while the Word of God is in the Bible, the whole Bible is not the Word of God; but that the very Word of God, having been spoken by prophets and apostles, lost something of its directness and explicitness, and so became the word of man; and this, indeed, is the exact Barthian term. The language may be susceptible of a yet sounder interpretation.

Should this reasoning concerning the Written Word be left as it now appears, the consequences readily will be seen to involve a serious danger. Who is to determine for us that word of God which is carried in the Scriptures, and what part of it is the word of man? Neither Christ nor his disciples ever set such discriminations against the words of Moses and the prophets; and to apply the process to the New Testament would be but to perpetuate the nightmare of doubt and confusion which the critics began to bring upon us a hundred years ago.

With this qualifying question raised against Barthianism, and awaiting a fuller statement of the system as a whole, the issue at present must be: "Is this that prophet for whom we have hoped, or do we look for another?" If Barth as a teacher shall prove to be all that is hoped for him, all that his followers claim for him, there will be ground for devout thanksgiving, which will take the nature of triumph; for there can be no doubt concerning the every day widening influence of his teachings; and I think that there can barely be a less important outcome of the movement than that it shall prove to be a half way house from the destructive criticism of the last century to the orthodoxy of the fathers.

The world is not now, and has not been, without living and effective testimony to the truth of the Word. A large and wholly respectable fellowship of scholars in this country, in England, and in Germany, stood unmoved and undismayed during the most distressful and disparaging years of the higher critical controversy, answering argument with argument, testifying that the Word of God is its own defense, and prophesying its final and complete triumph. They have lived to see the fruits of their labors, and the beginning of the fulfillment of their prophecy; and are finding themselves in all but undisputed possession of the field of discussion.

In the years immediately succeeding the World War, I sought to develop the judgment of such German scholars as I could reach concerning the status and forelook of critical thought in the Fatherland. The result was that several former supporters of the Wellhausen higher criticism put into my hands written statements of their rejection of that hypothesis. Amongst these were the great names of Sellin of Berlin and Löhr of Königsberg. These statements went into the "Aftermath Series," printed a dozen years ago, in this country. This was perhaps the first distinctly renunciatory utterance of German scholarship made following the period of the great war. Later, I had the privilege of printing, also in this country, a climaxing treatise on the Mosaic origin of the Pentateuch by William Möller, of Rakith am Elbe, himself also an early supporter of the higher critical hypothesis. Since that date, the tide steadily has set away from the destructive camp; so that the Barthian departure is seen as a natural and spontaneous development. It cannot be doubted that, out of the distressed world situation now on, other and larger movements will emerge, shaping toward the final victory of the Word.—*H. M. DuB.*

Notes on Demon Possession

SOME months ago the International Series of Sunday School Lessons dealt with Mark 1:21-35. Among other things of importance, this selection described Jesus' treatment of people who were possessed of evil spirits.

There are Modernists who do not believe in demoniacal possessions. Instead of being afflicted with evil spirits, the affected people were afflicted with some kind of physical or mental sickness, which the Jews thought were the result of the work of demons. So say the Modernists. One interpreter called this form of affliction a "malady." He may have meant the word "malady" to include demon possession, but it is a dangerous word to use, for its common meaning is practically the same as a malicious disease.

Our interest, however, is not in what the Jews thought, but in what Jesus thought and did, and in how the evangelical record depicts the people thus possessed. They certainly are described and treated in a clearly distinctive way, which is very different from their treatment of persons who were merely ill. Note St. Mark's peculiar picturing of such a case (Chap.1:23,24):

> **And there was in their synagogue a man with an unclean spirit; and he cried out, saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art, the Holy One of God.**

Surely that would have been strange language for a merely diseased person to use. Why would he cry out, "Let us alone?" A sick person would much rather have cried, "Heal me, thou Jesus of Nazareth!" But we can easily see why an evil spirit would want Jesus to let him alone. Notice, too, that the man and his unclean demon saw that they and Jesus had nothing in common, for they said, "What have we to do with thee?" And then no diseased person would have exclaimed: "Art thou come to destroy us?" Such language would have been utterly absurd coming from a leper or a paralytic or a fever-stricken individual. Then why should a sick person use the plural personal pronouns "we" and "us?" Physical diseases are not personalized, nor is the self-consciousness of a sick person so mixed up with his disease that he would use those plural pronouns.

However, if the "unclean spirit," as he is called by Mark (not an "unclean sickness"), was a real demon, it is easy to account for all these peculiar expressions. The man's personality was so fully possessed by the demon that he (the man) concurred in the language, desire and fear of the indwelling demon. On this ground it is also easy to account for the change of the pronoun from the plural to the singular in the last sentence of verse 24: "I know thee who thou art, the Holy One of God."

The *man* could not know that Jesus was "the Holy One of God," but the *demon* could, because He existed from the creation of the angels and the fall of the devils, and therefore had a prior acquaintance with Christ as the eternal Son of God. On the evangelical view (which is the Biblical view) the whole narrative is consistent, explicable and coherent. Otherwise it is jargon.

And how did Jesus treat the demoniac? Did he simply heal him as he always did people who were afflicted with physical ail-

ments? Indeed, no! He gave him specific treatment in accordance with his trouble. The Great Physician was no novice in diagnosis. Note carefully just what the record says (verse 25): "And Jesus rebuked him." Why would Jesus "rebuke" a disease? Why would the evangelist call a disease "him?" Then Jesus said to the demon: "Hold thy peace, and come out of him." That would be preposterous language to address to a disease! Jesus knew that the demon was a personality, and He addressed him accordingly.

The next verse (26) agrees with all that goes before: "And when the unclean spirit had torn him, and cried with a loud voice, he came out of him." Such language would be nonsense if used in reference to a physical malady. How were the people who witnessed the scene affected? They were all amazed. They asked questions: "What thing is this? What new doctrine is this?" Then they said: "With authority commandeth He even the unclean spirits and they obey Him." It seems that the people who directly witnessed the scene were able to distinguish between sick persons and demon-possessed persons, even if the Modernists of our day are unable to do so.

Further on in the same chapter (Mark 1: 34) we read: "And He healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew Him." One might pertinently ask, "Could a disease know Him?" But the demons, being conscious personalities, knew Him ever since their creation and fall. But He did not want testimony from such a source. One might examine many other similar incidents in the life of Christ, and in every case it would be seen that Christ and the evangelists always placed physical sicknesses and demon-possessions in different categories and accorded them diverse treatment. Christ never "cast out" diseases, but He did "cast out" demons. He never "healed" demoniacs, but He did "heal" diseases.

A relevant question would be, Why were demoniacal possessions so numerous and conspicuous in the days of Christ's visible presence here on earth? It was meet that it should be so. When the Son of God became incarnate and came out into the visible realm, it was consistent that His arch enemies, the evil spirits, should also be permitted to come out into the visible realm, and thus meet Him on the same arena, in order that He might prove to the world that He was their master. By His miracles He displayed His Lordship over nature, over physical diseases, and even over physical death; but was He also master in the spiritual realm? Yes; and He proved it by casting out demons by a simple word of command. Thus He proved Himself to be the Son of God, and was so recognized by the evil spirits.

The further suggestion might be made that now, in the dispensation of the Holy Spirit, since Christ has gone back into the invisible realm, these outward manifestations are not so conspicuous as they were then, for the contest between Christ and evil spirits is now going chiefly in the invisible spiritual realm.

However, we do not wish to intimate that there are no demoniacs today. Some years ago we received and reviewed a book on this subject, and we wish to call attention to it again. It is Dr. Hugh W. White's volume entitled, *Demonism Analyzed and Verified*. It is issued by the Presbyterian Committee of Publication, Richmond, Virginia. Dr. White is a well-known missionary in China, and in his book he cites and describes a number of cases of demon-possession, and shows that they must be treated very differently from cases of physical disease and mental insanity. The demons must be exorcised by faith and prayer in the name of Jesus.—*L. S. K.*

Henry Ward Beecher and a Revival

IT was my great privilege to conduct two evangelistic campaigns in Brooklyn Tabernacle when Dr. Talmage was at the height of his popularity. The first was continued seven weeks, with two services a day save Saturdays, and three each Sunday. The Tabernacle accommodated 5,000 people, but was seldom large enough. Thousands of souls were Scripturally converted. It was in that respect the most wonderful evangelistic campaign I had ever conducted.

One morning, during the sixth week of the work, I met Henry Ward Beecher on the street. Knowing each other we shook hands, and he said: "I understand you are having great times at the Tabernacle." I said: "Yes, the Lord is doing great things for us, for which we are indeed glad." Still

holding my hand, and trembling, he said: "I wish we could have you at Plymouth, but I am afraid my people would not stand for it."

Yet holding my hand, and shaking as with palsy he said: "I would like to see an old time Holy Ghost revival in Plymouth Church before I go hence." And having said this he burst into tears; and laying his head on my shoulder, he cried as though his heart would break. Three weeks later his body was laid in the grave. At the same hour of the funeral in Brooklyn, a similar service was held in Tremont Temple, Boston, where I related this event by request of the committee, at the suggestion of Dr. A. J. Gordon, then pastor of Clarendon Street Baptist Church. —*L. W. M.*

The Presence of the Triune God

THE true Christian believer is not a pauper in religious possession and experience. Just as the Bible teaches, he realizes in his heart and life the presence of the Triune God, Father, Son and Holy Spirit. This is a logical result of the doctrine of the Trinity. If God is present everywhere, as is taught in the 139 Psalm and many other places in Holy Scripture, then, being an immanent Trinity, the three persons of the Godhead must be present everywhere; therefore they must be present with the believer.

So many people seem to realize only the presence of one person of the Holy Trinity. Thus their Christian experience is meager. Let us see how clearly the Bible teaches that the believer is blessed with the whole presence of the Triune God.

Christ promises His own presence. He says: "Lo, I am with you alway, even to the end of the world." He also made this comforting declaration: "For where two or three are gathered together in my name, there am I in the midst of them" (Matt.18:20). Again Jesus said to His disciples: "I will not leave you comfortless: I will come to you. . . . At that day ye shall know that I am in my Father, and ye in me, and I in you" (John 14:18-20). Then Paul says: "Christ in you, the hope of glory" (Col.1:27). In another place he says: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me" (Gal.2:20). In all these passages the presence of Christ Himself is indicated.

The doctrine of the presence of the Holy Spirit is no less explicitly taught in the divine Word. Note what Jesus says: "If ye love me, keep my commandments; and I will pray the Father, and He will give you another Comforter, that He may abide with you for ever . . . for He dwelleth with you, and shall be in you" (John 14:15-17). Paul bears the same testimony: "The Spirit Himself beareth witness with our spirit that we are the children of God" (Rom.8:15); "What? know ye not that your body is the temple of the Holy Ghost who is in you?" (1 Cor.6:19); "And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, saying, Abba, Father."

But that is not all. Christ also pledges to us the presence of the Father: "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (John 14:23). In speaking to the Father concerning believers, Jesus said: "That they may be one; as thou, Father, art in me, and I in thee, that they also may be one in us. . . . I in them, and thou in me, that they may be made perfect in one" (John 17:21-23).

Thus we see what the glorious doctrine is —that we may experience the holy presence of the three persons of the Trinity. To think of only one member of the triune Godhead being present with us is to deprive us of the great privilege of a plenary Christian experience. Of course, Christ is present, not in His one-time state of humiliation, but in His present state of exaltation and glorification, for "in Him dwelleth all the fullness of the Godhead bodily;" "He ascended far above all heavens that He might fill all things." He became transcendent that He might be immanent.

And this is just what a full-toned Christian experience needs and knows: that God as the heavenly and loving Father is present, that God, the Son, the Redeemer, is present; that God, the Holy Spirit, the Sanctifier, is present. Thank God for the abounding riches of a fully verified Christian assurance!—*L. S. K.*

Comments on Topics of the Times

Professor Leander S. Keyser, M.A.,D.D.

God's Great and Minute Concern

A suggestive book is that of Hugh Redwood, *God in the Shadows,* which has been reviewed in a previous number of this journal. It contains many quotable sayings. In his work among the poor in the slums of London he has met with many pitiful cases where God has intervened. In speaking of one distressing case, he has the following to say: "To pray for anything less than a miracle seemed a sheer futility, and this was the test of their faith. Could they really believe that God, besieged by the prayers of millions while busied with running the universe, would hear and answer a prayer put up from a dirty room in the slums? . . . But because of miracles in their own lives, the Captain and Big Brother were not afraid to ask for another; and the answer came in a striking way." Yes, the miracle occurred. God has not ceased to perform wonders.

God and the Machine

As an apt epigram, the following statement by Mr. Redwood strikes at one of the outstanding problems of our day: "The need of the world in crisis is that God shall come out from the machine." In these days some people, especially the Modernists, seem to think that what they call "the law-abiding God" may have originally created the great machine of the universe, but then He so completely identified Himself with it that He never will operate in any other way. Somehow, He is bound up with the working of the machine. So, they maintain, He never did and never will perform a miracle. For that reason the miracles of the Bible are taboo with these Modernists. We confess to thinking God would be a strange kind of a divine Being who would create a universe, with self-conscious and sentient personalities in it, and would never manifest Himself in a personal way to them; and, more especially, if the moral beings He created should fall into sin and trouble. Well, anyway the god of the Modernists is not the God of the Bible and of Christianity.

God's Co-operation with His Word

Here is something more from Hugh Redwood's book that challenges reflection. He is writing of his experience in using the Bible in winning souls to Christ and in helping people out of their spiritual difficultes. Listen to him: "Everywhere he found the evidence that where God's Word was accepted literally, His power was plainly manifest; that, in proportion as men were ready to abide by the principles of first-century Christianity, they might count with certainty upon the divine co-operation. Miracles happened. . . . Miracles of vocation, protection, guidance and provision; above all, miraculous changes in human hearts." Here is set forth in concrete form a great doctrine of Biblical and historic Christianity, namely, that the Holy Spirit always accompanies and empowers the Word of God. How heartening it is to know that "the Word of God is not bound!"

Jobs for the Jobless

A certain organization aims to give work for the unemployed rather than to dole out "charity" to them. Of course, meanwhile many people must receive help directly because of the business depression. But the purpose of the said organization is good as far as it can perform it. One of the merits of this method of helping people is stated thus in the Chicago *Daily Tribune*: "It preserves the moral fiber of the jobless, giving them wages for performing useful work instead of a charity-grant for remaining idle." Self-respecting men, who are well and able-bodied, would always rather earn their livelihood by giving an honest day's work for an honest day's wage, than to be treated as objects of charity.

The Economic Aspect

But there is another worth-while objective in the plans of the employment company mentioned in the foregoing paragraph. The *Tribune* states it in this way: "It furnishes a supply of labor to municipal, county and state governments for work which might otherwise remain undone for lack of tax funds." That sets forth the economic aspect of the movement. We wonder whether well-to-do and benevolent-minded people all over the country might not take part in such a plan for relieving the present situation. The best

way to help able-bodied folks is to give them honest and honorable employment. It does not destroy their self-respect, nor does it tend to pauperize them.

Where He Got His Sermon

A man listened to a sermon that both interested and helped him. He thought, too, that the sermon was quite original. After the service he met the preacher and said to him, "Where did you get all those original things you said this morning?" "Where did I get them?" the minister replied. "Why, from the Bible. Do you suppose for a moment that I could have preached that sermon if I had not gotten my material from the Bible? Do you know of any other source from which I could have gotten it?" "Oh, I see!" said the other. "You got it from the Bible! Yes, what a wonderful book it is! You simply let its truths soak through your own personality." "Yes, that's all," smiled the minister.

No World of Chaos

We hope our readers will be interested in Professor Elmer E. Flack's luminous article on "God not the Author of Confusion." We are glad that Dr. Flack has shown so clearly that the Hebrew phrase, *to-hu va-bohu,* does not mean a state of chaos, but, rather, an empty and undeveloped state. That is, the primordial material which God first created was in an unformed condition of equilibrium just as God wanted it to be; so that, by successive subsequent acts of creation and development, He could bring the earth into a condition fitted to sustain life, vegetable, animal and human. The first chapter of Genesis surely teaches that successive divine acts took place, and that the universe did not come all at once into its completed and fully unfolded condition. At first it was in the undeveloped state, and there was darkness. Then the Spirit of Elohim brooded over the nebula. Then light was produced, which was followed by all the other consecutive and orderly divine acts, until God's creation was completed, with man at the apex. This certainly seems to be the natural interpretation of the first chapter of Genesis.

A State of Chaos Unreasonable

Dr. Flack shows that the Hebrew verb in Gen.1:2a cannot properly be translated *became,* but means simply *was*: "the earth *was* unformed and empty" (*to-hu va-bohu*). The Hebrew idiom will not permit the translation *became.* Now suppose that, through the fall of the angels, God reduced the earth to chaos, as some interpreters assume. Such a state would mean an utter welter; a state utterly under the dominion of chance, and under no governance of law and order whatever. In such a state there could have been no orderly and uniform laying down of rocky and fossiliferous strata anywhere in the earth; everything would have been in a topsy-turvy state. Hence the view of a universal chaos of the earth would not agree with the clearly known facts of geology, which teaches that, in many localities on the earth, the rocky strata have been laid down in a quiet and orderly way, the strata lying flat, horizontal and conformable. True, at times and places there must have been cataclysms, followed by periods of quiet; but in no place is there evidence of chaos. Dr. Flack also informs us by letter that the Hebrew word translated "replenish" in Gen.1:28 does not mean to *re-fill,* but to *fill,* or *complete,* which is precisely what man must ever do with the realm of nature in order to live and make progress in his natural environment.

Man Could not Replenish from Chaos

It is not likely that God would have reduced the earth to a state of chaos on account of the sin of angels, because angels have no bodies, no material parts; they are purely spiritual beings, and thus would have no need of a natural realm for their habitat. Therefore it would have been inconsistent for God to blight the natural world on account of their sin. The word "replenish" in Gen.1:28, even if it meant to *restore,* would not help to establish the theory of a "primeval chaos;" for the command to "replenish the earth" was given to our first parents, who were only human beings, and surely *they* could not have recovered the earth from a state of chaos. Moreover, the command was given after all the vegetables, birds and animals had been created in an orderly way by God Himself. Therefore, the command must have meant that man was to *cultivate* nature, just as afterward he was to "dress and keep" the Ederic garden (Gen.2:15).

Isaiah's Account of Creation

Sometimes Isaiah 45:18 is interpreted in favor of the doctrine of the ruin of the original creation through the sin of the angels, producing what is called chaos. A close ex-

amination of that passage will not bear out such an interpretation. Let us follow the Hebrew text just as closely as the English idiom will permit: "For thus saith Jehovah who created the heavens; He, Elohim, formed the earth and made it; He established it not empty (*lo-tohu*); He created it to be inhabited (*la-sheveth*); fashioned it; I am Jehovah, and there is none else." Thus we see that God did not establish the earth to be empty (*tohu*), but created it to be inhabited. If in its original form it was empty and undeveloped, it was not to remain so, but was to be molded into proper condition so that it would be inhabited by animals and men. On account of Dr. Moffatt's subjectivism we cannot always rely on his so-called translation of the Old Testament; but here, while he does not translate literally, he gives a suggestive paraphrase of the Hebrew: "For this is the message of the Eternal, the true God, who formed the earth and fashioned it, who fixed it firm, made it no waste, but for inhabitants." This agrees with Gen.1:2a and all that follows in that chapter.

Matter Was Created

Some thoughts are here captured from an article by Prof. George McCready Price in a recent number of an exchange. He says that "matter must have been created; its evolution is unscientific and unthinkable." Radioactivity shows that matter is disintegratng right before our eyes. Some matter is radiating from the suns and stars into space and is being turned into energy. And so, "since we have no scientific knowledge of the opposite process occurring anywhere in the universe, the original creation of matter is the only rational view that modern science can take." So Dr. Price. Then he quotes the following from Sir James Jeans, one of the fairest and most capable men of science:

Everything points with overwhelming force to a definite event, or series of events, of creation at some time or times not infinitely remote. The universe cannot have originated by chance out of its present ingredients; neither can it always have been the same as now. . . . Our universe becomes a mere transitory and ephemeral structure compared with what we recently thought. We must conclude that the universe of stars is still quite young, in spite of looking so old; its many appearances of great age must all be deceptive.

The Creation of Life

In the same article Prof. Price deals with the beginning of life, and shows that creation is the only solution of the problem. He raises the question whether it would be "any easier to create an amoeba than to create a frog or a horse or a man." Then he adds the following statements, which, being true, constitute a knockout blow to the theory of evolution:

. . . and it is also certain that if one little speck of protoplasm were started alone in the world, it would live only long enough to starve to death; for there must be a balance of life, or a web of life, in order to enable any of these living things to maintain their existence. Accordingly the creation of the full set of all the different kinds of life at the very beginning, just as the record of Genesis declares, is the only sensible or consistent view that science can adopt regarding the origin of living things.

The Age of the Universe

If, as has been seen in a previous paragraph, matter is disintegrating "right before our eyes," and if we can see no evidence of its being able to re-form and re-organize itself, then it must have come into existence pretty much in its present status; or else it must have been shaped and combined into palpable form by some power outside of itself. If its original condition was the ether or nebula, it never could have converted itself into tangible substance. The only alternative, therefore, is that, whatever was its original form, it must have been created. That being true, the universe need not be very old. God could easily have created it six thousand to ten thousand years ago. If He created it in the nebulous form, and then combined its elements by the exercise of His own personal power and wisdom, He could have done all that in a comparatively short time. This reasoned conclusion agrees with what Sir James Jeans says, as quoted above: "We must conclude that the universe of stars is still quite young, in spite of its looking so old." What if it should turn out that Biblical chronology is correct, after all?

About the Six Days of Creation

Again we have been asked about the six days of creation according to the first chapter of Genesis. Were they literal days or were they long periods? It is not our province to dogmatize on the question. Much depends. The Hebrew noun *yom* (day) is just as elastic in the Hebrew and in the Bible as is the word "day" with us. It sometimes means just one literal day; at other times and in other contexts it means a period of time. But in view of what is said above about the

recent creation of the universe, it is evident that God, after creating the primordial material, could very easily have brought the earth to its present form in six literal days. Why should He have consumed eons on eons in doing so? Do long-drawn-out processes please Him more than quicker processes? Besides, how could vegetables have thrived long ages before birds and animals came into existence? It is quite clear that nature must have had "an all-round" start; for all her elemental parts are necessary to preserve her balance. There must be vegetables in order that animals may subsist; there must be carbon dioxide to preserve vegetable life.

The Sun, Moon and Stars

How did the heavenly bodies come into existence? Our conception is that when God commanded the light to shine, it was the light of the universe still in its primitive, unformed condition. Now, if the earth was then still "unformed and empty" (*to-hu va-bohu*), the rest of the universe was very likely in the same nebulous condition. Then on the fourth creative day, when the earth was in the proper condition, God *made* (Hebrew, *asah*) the sun, moon and stars (Gen.1:16). It does not say that He *evolved* or *developed* them, but that He "made" them. The Hebrew verb *asah* means to make something outright. This would mean that God, on the fourth day, brought together and integrated the nebulous material of the universe into the various heavenly spheres to rule the days, nights and seasons. Before that event, the light was general cosmical light in the illumined nebula, but in such a condition there could be no division of time in such a way as to serve the purposes of animals and men. All this could have been done in one day, because God can work quickly or slowly, as He elects. Then the insects, fowls and animals came into existence just at the right time—that is, after the vegetables were created and the sun, moon and stars were set in their proper places in the heavens.

How About the Fossils?

But if the days of Genesis I were literal days, how shall we account for the various strata and fossil remains in the earth? That is a legitimate question. It should not be evaded. After sin came into the world, nature suffered a lapse; a blight of some kind fell upon her, as is evident in her very structure and her many untoward operations (see Gen.3:14,17-19; Rom.8:18-23). Then various cataclysms occurred on the earth, just as they do today. These early cataclysms culminated in the great Deluge of Noah. At such times there would be vast upheavals, producing the topsy-turvy condition of many of the rocky strata; vegetables, insects and animals would be caught in all kinds of situations and turned into fossils. When quiet was again restored, there would be rapid precipitation; through it all, too, rapid wearing away of rocks and soil would take place; valleys and canons would be rapidly scooped out by the great floods. That there have been such vast and destructive casualties in the realm of nature is evident on every hand. So it seems that the time element in the Bible must be just about right.

The Christ of the Word

In this caption we mean by "the Word" the Bible. Anent the modern cry, "Return to Christ," Dr. Nathan R. Melhorn, editor of *The Lutheran,* offers some well-put remarks:

> **The only possible return to Him (Christ) is by way of the records of His teaching and of the inspired letters of the apostles. The Bible is the intellectual reservoir of Christian truth and by divine enactment the means of grace. Let us not be fooled into thinking that there is some new path back to the Son of God. As our Saviour He is not localized in the first century nor in Palestine. As to His law and promise, they are of record and the record is ours. We need only use it and pray to Him.**

True it is, indeed, that the whole Christ of the whole Bible is the only Christ who is "mighty to save"—yes, "able to save unto the uttermost all who come to God through Him." No humanly manufactured Christ can do this supernatural work for this sin-smitten world.

The Laymen's Commission Modernistic

How do we know that the Laymen's Foreign Missions Appraisal, which has created such a fanfare in the church, is given over to the modernistic viewpoint? Well, of course, we know it by the things it says—by its content. But on the face of it, we see that it can be nothing else than an echo of the doctrines of the liberalistic school. Note who are its sponsors. At its head is Professor William E. Hocking, of Harvard University, who is a thoroughgoing evolutionist, the author of the book, *Human Nature and its Re-making.* The commission is financed

by Mr. Rockefeller. And then it is broadcasted by Mr. Ivy Lee, who in 1922 broadcasted Dr. Harry E. Fosdick's polemical sermon, "Shall the Fundamentalists Win?" In these circumstances how could their report be anything else than Modernistic? Is it any wonder that these laymen want to change the very basis and structure of Christianity and make it only one of the many religions of the world? Yes, and the *Christian Century* gives the report its editorial endorsement. Enough said!

THE SANCTUARY

The Christian Home

CLARENCE EDWARD MACARTNEY, D.D.

Thou shalt make a battlement for thy roof.—Deut.22:8.

"SAFETY FIRST" is not a slogan invented by the corporations and industries of our day. Ages ago, in the law of Moses, we find this principle embodied in the regulations for the safety of life and property. We say the law came by Moses, but grace and truth through Jesus Christ; and

Clarence Edward Macartney

some misinterpret that to mean that the old Law was nothing but severe enactment and inflexible condemnation and punishment. But the old Law is shot through and through with gleams of mercy and pity and regard for the welfare of others. This regulation for the building of a house is a case in point.

When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thy house, if any man fall from thence.

No doubt, there were some who thought that law was an infringement of "personal liberty." I can imagine a man saying, "It's my house, built with my money. If I choose to leave the roof without a balustrade, that is my business. I'll take the risk of falling from the roof for myself and for my children. Should anyone else fall from it, that is his look-out, not mine." But here is this law of Moses which tells the Israelite that he cannot build a house just to suit himself, and without regard for others.

The houses in that land, then and today, have flat roofs. Rahab, the harlot, hid the spies of Joshua amid the grain spread out on the roof of her house. Samuel, when Saul was chosen king, communed with Saul on the top of his house. Jesus, in the days of the Gospel, spoke of preaching from the housetops. A house whose roof had no balustrade or battlement, was a menace both to its inmates and to any visitor who might come. If an accident occurred, the blood of the injured was upon the head of the builder and owner of the house.

From the creation to Calvary, and from Calvary to the New Jerusalem, the revelation of God in the Scriptures gives to every life a sacredness, and whatever injures, endangers, or destroys life, has upon it the frown of the divine law. Slowly humanity has been learning that lesson, that life is precious, and that every precaution must be taken to safeguard it. Hence the employer's liability insurance, and kindred industrial and social schemes. All corporations and industries, not only to

save themselves from prosecution, but for the more successful administration of their business, are putting safety first. But our civilization which has taken such increasing care for the welfare of men's persons and lives has developed a new monster of destruction and slaughter, the motor-driven vehicle. The statistics of the slain, the maimed, and the injured by the automobile in this country during the year 1931 is truly appalling. There were 860,000 accidents; 997,600 persons were injured, just 2,400 short of a million; and the killed by this modern juggernaut numbered 34,400. The number of soldiers in the American armies killed in action in the World War was 37,568, just 3,168 more than were killed last year by the automobile on the streets and highways of our American cities.

In this connection, a word of commendation should be said for the great railroad systems of America. They transported last year about 700,000,000 people. The passengers killed in accidents numbered just four. "How much better is a man than a sheep?" Not nearly as valuable, if we go by the standards of the slaughtered men, women, and children on the streets of our cities.

I wish now to apply this ancient regulation, this house construction ordinance of the Hebrew city, to our homes. A man has no right to build a house just to suit himself. He must take into consideration his neighbors, as well as himself. Neither has any man a right to build a home just to suit himself, for the children and the men and women who come out of that home affect all others—the school, the church, the place of business. No man liveth unto himself, and no home can live to itself. This ancient regulation suggests some of the battlements or safeguards of the home.

Safeguards of the Home

The first of these is the battlement of God's Word and prayer. In Scotland they used to have the custom, when a man and woman had been married and were setting up their home, to read at the family altar the first chapter of Genesis. Thus with prayer and the Word of God the home was consecrated and dedicated to God. Without a Bible, without prayer, a home is like a roof in one of those ancient cities without a balustrade. One of the chief defenses is wanting. The time was when the reading of God's Word and prayer in the home was a token and pledge of the earnestness and sincerity of the Christian life of those who founded and governed that home. Today things have changed. We make various excuses and cite the rush and hurry of our modern life, the new relationship of parents and children; but we might as well be honest with ourselves and confess the real reason, and that is, that we are not as religious as our fathers and mothers and our grandfathers and grandmothers were. With all the changes of our working and living, the recognition of God in the home is just as powerful and rich a blessing today as ever. When we think of the perils to which every day the members of a household are subject as they go out into the world, it behooves us to take every precaution to safeguard and preserve moral and spiritual health, and no one has yet devised a better safeguard than the old habit of prayer and worship in the home.

When Grover Cleveland lay dying at Princeton, his mind reverted, not to any of the fierce political battles through which he had passed, nor to the presidential honors and burdens which he had borne, but to the old home in the Presbyterian manse, where his minister father at family worship prayed for the eternal salvation of his children. The dying man asked that a copy of the hymn book out of which they used to sing be procured, so that with its music and its memories he might face the eternal world.

Another chief balustrade and battlement for the roof of the home and for the safeguarding of the children is the Christian day; the Christian Sabbath. It is the atmosphere, and not brick and mortar and timber, which makes a house a home; and a home without the atmosphere of the special day, the Lord's day, is a home without one of the chief blessings and most important safeguards. Too commonly, when we speak upon this subject of the Lord's Day, we think of it in the terms of restraints and prohibitions and civil laws over which dispute is made in the newspapers and in legislative halls. But there is another thought of the Lord's Day as voluntarily commemorated and observed by the homes of our country. There is an immense advantage in the Christian setting apart of one day in the week as a day different from all other days. Many of those who attack enactments for the safeguarding of the Lord's Day are apt to quote the words of Jesus, "The Sabbath was made for man, and not man for the Sabbath." This is profoundly true; but not in the sense in which it is popularly misquoted. The Sabbath is indeed made for man, not merely the automobile and base-ball

and golf part of man, but his mental and moral and spiritual nature. Nothing has ever been devised which serves and protects the best interests in man like the Christian Sabbath, and happy is that home where, through the teaching and example of fathers and mothers, the dawning of the first day of the week brings the thought of these timeless and heavenly interests and treasures. One of the finest things ever said about the Sabbath is that stanza of Bishop Wordsworth's noble hymn—

> Thou art a port protected
> From storms that round us rise;
> A garden intersected
> With streams of Paradise;
> Thou art a cooling fountain
> In life's dry, dreary sand;
> From Thee, like Pisgah's mountain
> We view our promised land.

The third battlement is the battlement of the Church. There is no real Christian home without union with a Christian Church. The Church of God is God's thought and plan for the world, and the Christian home must think of that plan. This is a battlement that too many homes are leaving out of their building plan today. Going to church may be a duty and privilege, but it is also a habit. Christ, we are told, went as He was wont to the synagogue. He had the habit of church-going. There will be no trouble about the children going to church if their parents go, and provided the children are started in early life. I can look back to the days in the family pew of the old church. The children, young and old, went as a matter of custom. It was as natural to go to church on the Sabbath as it was to go to school on Monday, or to play ball on Saturday afternoon. The present idea that it is a terrible thing, a species of mental and physical punishment, to require a young child to sit through an hour and a quarter service at the church, or listen to a twenty-minute or half-hour sermon, did not obtain in former days, and so far as my own experience goes, it is a rare thing to come across a grown man today who looks back with unhappy and unpleasant recollections to the hours spent in the family pew in the church of one's childhood. For the church as a battlement and safeguard for the home, there is no possible substitute. The Sunday school is a useful adjunct and helper of the Church; but where it is taken as a substitute for the Church, it becomes not a helper of the Church, but, in reality, its enemy.

All kinds of doctors are abroad today with all kinds of remedies for our national and social diseases. But a filled family pew in God's house on the Lord's Day is the best thing that can ever happen to a family, a city, or a nation.

In the old Hanover Presbyterian Church, in Virginia, there sits in one of the high board pews a young widow woman. By her side sits a lad of ten. He has been encouraged by his mother to listen to what the preacher has to say, and to tell her something of the sermon when they drive home. The preacher in the pulpit is none other than the celebrated Samuel Davies, the most eloquent of the colonial preachers, and afterwards President of Princeton. The boy did not know it then, but by listening to that able preacher he was lighting the torch of his own wonderful eloquence, the eloquence which within a quarter of a century was to stir the Colonies with his cry, "Give me liberty or give me death!"

In an Indiana wilderness I went to visit the old Pigeon Creek Hardshell Baptist Church. The original church was gone, but the present structure, its successor, is no doubt just about the same as the church of a hundred years ago. Backless benches are the only pews. In front of the pulpit platform an old fashioned marble-top table. A plain wooden pulpit, but with a Bible on it from which the preacher preached, and the declarations of which he believed, and upon which he did not endeavor to improve. A water bucket in one corner, at the back, and a stove in the middle; a few windows with little squares of glass in them. Outside, the wind is sighing in the oaks and the hickory nut trees. The Sabbath morning has come and the congregation is assembling. Here they come, on horseback, or on foot, hardy, rude, but God-fearing pioneers. Among them comes Sallie Bush and two of her step-children with her, for no mother could have done more for her own flesh and blood children than that great step-mother did for her step-children. One of the children is Sarah; the other, a tall, gangling boy with a sallow complexion and a shock of coarse tawny hair. The mother sits on one of the benches with Sarah on one side and Abraham on the other. The preacher prays long and preaches longer, and on his lips are the accents of predestination, and preterition, and regeneration, sanctification, and adoption. The preacher knows just one book, but he knows that book well, and all his illustrations, arguments, and appeals come from the Scriptures. Where did Abraham Lincoln acquire

that wonderful familiarity with the noble language of the Bible so that in his greatest speeches and papers he seems to speak in the grand simplicities of the Old and New Testament? He got it sitting Sunday after Sunday on a hard, backless bench listening to a half-illiterate, hard-shell, Baptist preacher, but who himself preached the truths and spoke in the language of the Bible.

If a Christian home was a necessary thing, and if the battlements and safeguards which I have enumerated were good and necessary then, what shall we say of their value today, today when the world has marched into the home and set up its tabernacle in the inmost chambers of that home? The comic newspaper, the radio, with its clowns and crooners, and hog-callers and love ballads, these have not waited for the child to come into the word, but have taken the world into the home; and in kitchen, dining room, living room, nursery, and bedroom lift up their voice seven days in the week. Therefore, all the greater need that in the home the accent of another and of a higher voice should be heard.

The general smash in business and finance, the shrunken values of stocks and bonds, the necessity of industry and labor on the part of those who a short time ago were saying to themselves in smug comfort, "Soul, take thine ease; thou hast much goods stored up for many years"—all this ought to have a beneficial effect upon the homes of the land. It ought to encourage people to put their savings, first of all, in their homes; and where homes are being built, all other industries are in activity. It ought to encourage people also to invest in those treasures which experience no fluctuation in value, and which remain the same yesterday, today and forever.

A Presbyterian minister of long and honorable service, who died some time ago, concluded his last testament and will with this final bequest:—"I desire also to bequeath to my children and their families my testimony to the truth and preciousness of the Gospel of Jesus Christ. This heritage of the Christian faith, received in unbroken line from exiled and persecuted Huguenot and Scotch Convenanters as ancestors, is of infinitely more value than any house, land, or barns, I hereby bequeath and devise to them."

The greatest thing that parents can do for their children is to bequeath and to devise to them, by their own unsullied character and unfeigned faith, an interest and portion in the Kingdom of God.

Pittsburgh, Pennsylvania

The Riches of the Glory of God

DAVID JAMES BURRELL, D.D.,LL.D.

"I have received a dispensation to fulfil (margin, fully to preach) the word of God; even the mystery which has been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory."—Col. 1:26, 27.

PAUL is giving an account of his work. *The mystery* here referred to is declared to be "the hope of glory." Men have always believed that there is something beyond this present life. The spark of original divineness has never been extinguished within us; these come forth from God. He made us in his likeness; to face great problems; to have our hearts thrilled with noble aspirations; to see visions and to dream dreams; to commune with him.

The mystery declared. The Lord Jesus came into the world to verify this hope of glory. He preached it. All his discourse was in the realm of invisible realities. His life was like a ladder reaching up from the stony mountains of the earth and lost in the glory above.

The mystery apprehended. It is not enough that Christ should declare it. There is little advantage in objective truth. Gold in the mine makes no man rich. Water in the brook satisfies no man's thirst. Truth must be appropriated.

The key of this mystery, "the hope of glory," is another mystery, "Christ in you." Christ in us is the truth that opens the door into glory. We may know by certain infallible signs whether or no we have possessed ourselves of it.

The first token is a willingness to hear. The Master's word is the believer's court of last appeal.

Another token is holiness. The divine life in the believer is by a strange alchemy transmuted into this glorious result.

Yet another token of this divine indwelling *is readiness to do and suffer aught for the Master's sake.* Self is more and more lost sight of. The divine within us crowds out all else.

The last token by which we verify our appropriation of the great mystery is *inward happiness.*

Current Religious Thought

A Call to the Colors

CLARENCE TRUE WILSON, LL.D.

THE Editor of *The Nation* has said, "We are living in a bankrupt world. The country has gone bad religiously, morally, economically and politically. It will never be restored in economics or in politics till it gets right in religion and morals." In a recent conversation with the Managing Editor of *Collier's,* he predicted, "If the church does not get back to God and the nation experience a revival of genuine religion to make us all conscious of the upper forces, you will not only lose prohibition, but every Sabbath law on the statute books of each state, the laws against gambling and prize fighting, and all the enactments of social purity such as the Mann Act, and the triumphant secularists will place a tax on church property that will crush out all but the richer ones and they are not the ones that bring salvation to those most in need of it."

Shall the Underworld Have the Upper Hand?

If the underworld gets the upper hand by the destruction of prohibition, it will ride rough-shod over everything in church, home, school and state that does not aid in secularizing the commonwealth and debauching mankind for money. The legalizing of liquor is the movement to put money ahead of men. "Ye cannot serve God and Mammon." These politicians all know that as well as we and they are choosing Mammon. It has been amazing to see a whole Congress swept from its moorings by the love of money and willing to let loose an unbridled liquor traffic on the American people for the sake of beer dimes and brewers' millions. But our hope is not in politics or economics. It is in God and religion; in a total and irreversible self surrender to live the Godly life in this present world of need.

Will the Church Give Stones?

Men are looking to the church to show the way out of depression and distress. They asked for bread and got stones, fine music, comfortable pews, elegant sermons breathing doubts, extending the elements of uncertainty. Some young preachers read nothing but critical stuff and then doubt all their beliefs and believe all their doubts. They leave their people in mist. They have talked so much about breadth that their notions have spread out too thin. I doubt if there can be an intense Christian life, intense enough to make headway against the present drift without a definite faith and conviction strong enough to make an issue with the world and to fight it out on that line if it takes a lifetime.

The purpose of Gospel preaching is the salvation of the individual souls and the social betterment of the race. True preachers are such as have received the truth with saving power and from the fullness of a grateful heart tell out the glad tidings to their fellow men.

A plant draws nourishment from unorganized matter and grows thereon unto perfection, but the animal requires for its nourishment and growth food that has been vitalized. So, the human intellect may be nurtured to the very highest culture on the study of dead fact and law, but the soul of man requires to be fed on truth that has been vitalized in the experience of other souls. Real preaching is heart speaking to heart with intuitions kindled from above. There is a psychological law which prevents a message making a deeper impression on the soul of a hearer than it is making in the heart of the speaker.

The Sore Place in the Modern Church

That touches the sore place in our modern Church life. There is little vital preaching. There came a "high-brow" period of objection to emotion in religion. There was no cool dignity on the football field or in the baseball game or on the golf links; the stock market was not dull or cold and the political convention was not formal. Only religion was to be circumspect and lifeless. When one becomes enthusiastic over games and sports, he is called a "fan." If he enthuses over religion and morals, they call him a

"FANatic." When the campaign against emotion in preaching was well done, the period of fads in religion appeared.

First, it was the rural church. Methodism had solved the rural problem by going out there and staying and doing the work, organizing the saints and getting young people converted and showing them how to build Christian homes. A group who never did one of these things, nor could, began to write books on the rural church and seek college professorships on that specialty, no one of them willing to go out and live and lead, and most of them wouldn't know a pullet from a pitchfork if they were sent to the country. They only had two desires—one was to get a book published on the subject, and the other was to get away from the country as far as they could. I only know of one man in the United States who has insisted for twenty years on staying in his rural church. He lives in Vermont.

Remote from towns he runs his Godly race,
And ne'er has changed nor wished to change his place.

When this fad had run its course without having one single rural victory to point to, the period of religious education came on and took the colleges, the publishing houses, the center of the stage in all ecclesiastical circles. The specialists put it into the place of conversion and regeneration. I heard one of them say, "We used to get our new members through the altar, but now we are going to educate them into religion." The more of this lifeless substitute we have, the less vital religion appears. The Methodist Church swallowed the thing whole and the loss in members, in Sunday school scholars, in Epworth League adherents and of a million dollars shortage each successive year in World Service offerings shows just what this fad has done for the Church.

Emotionalism Not to Blame

In this decade the Protestant Church is in full retreat. Our benevolent offerings are shrinking away, even our attendance is falling and our membership is crumbling. We cannot blame that upon emotionalism for we have not had it. It is not to be attributed to evangelism for we have had no trial of it. We have paid more for salaries, more for music, more for elaborate churches than ever before. Evidently these things are no remedy. A worldly leadership has dropped into an easy faith in religious education to save the situation. It has not produced one spiritual church member; it has not put one sin out of commission, or brought holiness to one heart. It has not saved one drunkard, reformed one community or empowered one church. A child must be born before it is educated. "Ye must be born again" before you are ready for the religious educational process. Education before birth is putting the last things first. It may polish a sinner as well as a saint. The process of changing from sin to sainthood is from above.

This fad has held such sway that a professor in one of our theological schools has written a book to show that Jesus became divine through His supreme self sacrifice upon the Cross. This was the religious educational conversion processes carried up to the Nth degree. I asked the profoundest instructor in Philosophy of whom I know how one could answer that in a sentence. Dr. Frank W. Collier of the American University, replied, "You can never change a metaphysical entity by a mental or moral process."

In Mark Twain's last country walk, he saw two little children admiring a new-born calf,—as Whitcomb Riley would call it, "a little, old, wobbly calf." Mark Twain put his hand on the heads of the youngsters and said, "Take good care of that calf, feed and water it every day and it will become a nice little pony." And it would just as likely as a willful sinner will become a saint by any kind of educational process.

That story recalled to my mind that many years ago I owned a trained horse. She would go to the mail box, open it, and bring the morning mail to me. I had blocks with letters and blocks with figures. She would select the letters and set them upon the fence rail, spelling out simple words. She could select three numbers and then add and spell out the result, but she was just horse. She never became man or angel for all her horse education, and I defy you to name a sinner who ever became a saint, one worldling who ever became a Christian through the educational process, much less a man become God by either studies or self sacrifice. If Jesus was only a man when he went to the Cross, he was only a dead man afterward. You cannot create a metaphysical entity by moral processes or educate a bad man into a good one by human means. That transformation is the work of God.

Personal Faith Is the Key

Preaching among the nations gives God his chance to regenerate humanity for he

has ordained through the foolishness of preaching to save them that believe. Faith is the key. Salvation is secured through faith and that not of yourselves. It is the gift of God. Character is a manufactured article, education is an acquirement, wealth is attained, culture is a human product, but faith —we are born with it. The first thing a baby does is to trust. When Jesus made his salvation impinge on faith, he made the condition so simple that all can meet it. Children, heathen, sinners, ignorant and vile, each can comply with the easy condition of faith. If I tell you to go out and think about it, you may think yourself into a philosopher and be unsaved. If I advise you to go out and try to improve your moral condition, you might work at that task and be lost, but when I say "believe on the Lord, Jesus Christ, and thou shalt be saved and thy house," I have given you a promise of God, in the acceptance of which you cannot be lost. His son takes the contract to save every man who trusts Him to save him.

Salvation Not by Culture

You do not have to be rich, great, smart, learned or good to believe. The ox knoweth his owner; believes he will feed him,—the ass his master's crib, believes there is corn there. In short, even the beast has faith in his master's willingness and ability to supply his wants. Our children easily enter into the Kingdom. "Except ye be converted and become as a little child, trustful and believing, ye shall in no wise enter the Kingdom of Heaven." The difference between the true preaching of our Lord, The Christ, and the modern froth which has deleted our gospel of its saving power is just this contrast. The modernist makes salvation a cultural matter, as the end of a long process of education and a series of works. It is man, not God, who puts salvation at the end of a course of human action and study. Jesus makes it the free gift of God to be accepted. "By faith and faith alone, believing where we cannot prove."

When I lived in Princess Anne, Maryland, a fire broke out in Salisbury, our neighboring town. We boys boarded a freight train and went up there and found the whole business section of the little city in ashes or smoking embers and the fire was raging in four directions on through the residences. Not a thing could be done. It seemed the only two fire engines in the town were both out of working order and while the neglectors stood by regretting the inefficiency of their appliances, their city went up in smoke.

I have seen a sadder sight than that. I have seen men in pulpits and Official Boards adrift; presidents of our young people's societies, Superintendents of Bible Schools, who have no idea what it is all about, what the church is trying to do, or why; a whole community gone wrong, sin rampant, lawlessness triumphant and no one to protest effectively; parents living a worldly self-centered life and complaining of the young people's morals; Christians seeing their own children wander and their neighbors all indifferent; young people in the dance halls corrupting the standards of both sexes; boys gambling, breaking down any possible business integrity; patronizing bootleggers, debauching their lives with booze; girls smoking cigarettes and poisoning the very sources of future lives; all people indifferent or helpless; propaganda for evil overwhelming; authors taking the bribe money of liquor proponents to insert wet propaganda into their books or poems; correspondents salaried from home papers to write the news from Washington, and doubling their income to color news; politicians putting up their cherished principles for sale to party exigencies and boss-ridden cities; and the only remedy God or man ever found for that condition, namely, consecrated Christian lives, alive to God and dead to the world, men who fear God too much to fear anything human, ready to live soberly, righteously and Godly in this present world—all out of working order.

Helping Men to God

Years ago, in a Pittsburgh iron foundry an intelligent workman tripped and fell with his burden on a red hot sheet of iron just coming from the blast furnace. He was instantly in flames. A fellow workman got a pole and pried him loose and off onto the soil. The men gathered around him; one cried, "Get a doctor. Oh, get a doctor quick!" "No," said the dying man, "It's too late. Can't one of you men come near and help me to get to God?" The man who told this story to his pastor said, "And there I stood, a poor back-slidden church member, whose life had forever sealed his lips, and couldn't say a word." The sufferer died without human help. A Christian was out of working order.

Untoward circumstances frequently reveal our spiritual destitution. Poverty smites us;

misfortune dogs our steps; some member of your household falls sick, you want to pray for your loved one; some neighbor sends for you, a Christian, to point the way to eternal life or pray them through the Gates; but you find yourself bankrupt in spiritual resources.

There are ten thousand places where the Church is in a similar condition, and the community needs just as tense. There is only one remedy for such a situation, the coming of God into the consciousness of mortals and a thoroughly surrendered Christian life in response to that experience.

The Need of the Hour

The good people of the land, interested in the welfare of their children, are trembling for the Ark of the Covenant at this time. Prohibition is in grave danger, but has a fighting chance to win in the states. A deeper need of the times than even the maintenance of prohibition, important as that is, is a turning of the eyes from Mammon to God, a getting right with the moral commandments which are an expression of His Will, a surrender on our knees to Him who has a plan for every human life and who alone can make a life a success,—in short, an old-fashioned recognition of God enthroned in human lives giving an eager desire to do His will and keep His commandments to save our civilzation, and nothing else will.

If there is no God, there is no brotherhood of man. It is His fatherhood which makes our brotherhood. If we do not recognize God, we will fail to see our human relationship and society will be headed for catastrophe. You can't build up a civilization with your hand against every man and every man's hand against Him.

Back to your Bibles, O Church-member; down upon your knees and seek the secret of the power of the fathers, a clean heart and the enduement of the spirit from on High,—straight preaching of sermons that are after souls, a total surrender of self to live the Godly life in this present world. A revival of that kind of heart religion in individuals will spread to communities and make social relations Christian. May it come through the Church of Christ to a needy world in this emergency!

Hide thy face from my sins,
And blot out all mine iniquities.
Create in me a clean heart, O God;
And renew a right spirit within me,
Cast me not away from thy presence;
And take not thy holy Spirit from me.
Restore unto me the joy of thy salvation;
And uphold me with a willing spirit.
Then will I teach transgressors thy ways;
And sinners shall be converted unto thee.

Winona Lake School of Theology

THE Directors of Winona Lake School of Theology have just announced completed plans for the 1933 Session of this Unique Summer School of Theology, to be held at Winona Lake, Indiana, from July 5 to August 11.

Winona Lake School of Theology is interdenominational in character, and brings to its Faculty only Teachers who are recognized as authorities in their respective fields, both as Educators and Authors.

The Faculty for the 1933 Session is composed of the following well-known men: Dr. Melvin Grove Kyle, Dr. Leander S. Keyser, Dr. Harold Paul Sloan, Dr. John R. Sampey, and the Dean, Dr. J. A. Huffman.

Courses will be given in the following subjects: Christian Doctrine, Old Testament, History, Prophecy, New Testament Theology, English New Testament, Greek New Testament.

There are two Semesters of fifteen days each. The First Semester begins July 5, and closes July 22. The Second Semester begins on July 24, and closes August 11, on which date the Annual Commencement will be held. Work may be done in either one or both Semesters.

Courses offered are standard in every respect, and credit is given toward the following degrees: Bachelor of Theology (Th.B.), Bachelor of Divinity (B.D.), Master of Arts (in Theology), Master of Arts (in Religious Education).

School expenses and living costs are very moderate. Excellent opportunity is afforded for Ministers, Teachers, Missionaries, and Laymen, to pursue study in beautiful and restful environment.

Almost a score of states and an equal number of churches (besides foreign countries) are represented each year.

A twelve-page Prospectus has been prepared and may be had at once for the asking. Address the Dean, Dr. J. A. Huffman, Marion, Indiana.

Criticism or Help?

The Question of a right attitude

W. Bell Dawson, M.A.,D.Sc.

THE awakening or stirring-up caused by the Oxford Group Movement has now become widely known; as it has reached several of the British Dominions, as well as the United States and other lands. The Movement has also been widely criticized, and even denounced as evil; and there is a feature of this criticism which is very disconcerting to any one who is interested in the spread of Gospel truth. For objection to the Group, in its methods and its teachings, is coming chiefly from some of the organizations, as well as individual leaders, who have always stood for the foundational truths of Christianity.

It is not our purpose, however, to enter upon a discussion of this criticism with a view to determining how far it may be justifiable, or to take up the defense of all that the Oxford Group does. We desire rather to point to the situation which has actually arisen, and to bring up the question as to the attitude which Christian leaders as well as the churches had best take in dealing with it. The question is of urgent importance, now that the influence of the Oxford Group has become so widely felt. In looking into this question, we have also much to guide us in the example of Christ and the attitude of the apostles.

It may be well at least to explain what this criticism is when viewed from the standpoint of a genuine concern for the proclamation of evangelical truth. We may thus dismiss as irrelevant such matters as evening dress, or even methods of appeal which to many of us may he new or unusual. When all this is winnowed out from the voluminous analytical discussion of Group methods, we get down to two really important accusations; that the Bible is neglected, and that the atonement of Christ is not brought forward with sufficient prominence. In short, the accusation is that the Group teaching does not comprise "a full and complete Gospel." There may be other "doctrinal deficiences" which come under criticism; but the two mentioned are the leading ones; and, if valid, they would be of most consequence in regard to a right understanding of the Gospel.

Let us turn now to the message of the Oxford Group and the effect that it has had; and in doing so, the writer must illustrate what he says from Canadian happenings with which he is acquainted. We will enter as little as possible on a description of what took place, beyond what is needful to show how the present situation has arisen, and what way is the best in dealing with it, which is the main question. It should be pointed out, however, that, from the outset, the Group has worked in cooperation with the churches.

On the opening Sunday in Montreal members of the Group occupied the pulpits of nearly all the leading churches of the various denominations in the city. It is thus important to note that the Oxford Group does not make itself into a new sect apart from other churches. If it did so, the omission of any vital truth would be fatal; for their followers in such a case might never hear it. But as it is, the churches are given their opportunity; for if there really is any deficiency in the doctrinal teaching of the Group, they can meet this and make up for it. The central rite of Christianity, the Holy Communion, is thus left with the churches; by which the atoning sacrifice of Christ is made clear.

In their own public meetings in a leading hotel, the appeal of the Group amounted to the question: "Are you satisfied with the kind of life you are living?" This appeal was a home-thrust to everyone. It came as a challenge to many Christians, who were led to a deeper faith and joy in Christ. To others it was a call to repentance as a beginning in the Christian life. The nature of sin was made clear; honesty and purity were the first essential steps; repentance was to be shown by restitution and by making up for past wrong-doing or estrangements. A better way than the self-entered life was shown to be possible by the testimonies given. The gatherings were attended by all classes of people, from University Professors to young "flappers." Multitudes were stirred up; dissatisfied with their mode of life; convicted of

Note.—The writer of this article has no official connection with the Oxford Group, and has not even taken any active part in their work. He has not been in communication with the Group leaders in regard to the article nor submitted it to them for approval. He writes as an onlooker, desirous to draw attention to the situation which has arisen; that it may be dealt with wisely. For this must deeply concern all who are anxious for the spiritual welfare of others.

sin; seeking something better and higher. Everyone began talking about religion everywhere from the tram-cars to afternoon teas. There was practical repentance in restitution; and several instances of "conscience money," paid into the Customs Department, were published in the newspapers.

Can we say that this is all wrong; that it is "not the Gospel" and not on a truly orthodox foundation? Yet surely these seeking souls have gotten as far as Zacchaeus had when we first read of him. And how did Christ deal with him? On the day when Zacchaeus saw the Lord Jesus for the first time, he stood up and said: "If I have wrongfully exacted aught of any man, I restore fourfold." Did the Lord say to him: "You are quite wrong; your grasp of the truth is incomplete and inadequate." Nay, He said to him: "Today is salvation come to this house." Thankful we may well be that Christ is a Saviour who does not quench the smoking flax. If there is any beginning in the right way, any awakening to seek God, He encourages it, instead of crushing it out with criticism.

We have another example in the Acts of an eloquent man, fervent in the Spirit, who taught diligently the things of the Lord; though he knew no doctrine beyond repentance as preached by John the Baptist. When Aquila and Priscilla heard him, did they chide him because he taught "an incomplete Gospel," and warn everyone against him? Instead of thinking it their duty to give out such a warning, they were simple-minded enough to "take him unto them, and expound unto him the Way of God more perfectly" (Acts 18:24-26).

This advance in knowledge and growth in grace is going on in Montreal. At the English Cathedral, when a weekly meeting for young people was announced, such numbers came that they had to move from a room thought large enough to the Synod Hall near by. A minister of the United Church has had the courage to confess that he has himself been "changed;" and in announcing that the atonement is the basic principle of the Oxford Group, he showed that he knows what this change means. He has now a gathering of over 200 each week for Bible study and fellowship; a gathering made up of Anglicans, Presbyterians, and other denominations besides his own people. In a girls' High School, a group of girls meet once a week at 8 A. M. for an hour of Bible study before school; showing some enthusiasm when this is the only available hour because of so many occupations. Private people also are continuing the good work, with drawing-room meetings for those awakened by the Oxford Group. So, truly, this thing cannot be hindered, nor its ardor dampened.

The interest which the Oxford Group has stirred up, then, cannot be denied; and we wish therefore to press the question as to what can best be done to meet the conditions that have arisen. These young people as well as others who have long been regular church-goers, are starting afresh; and they are beginning with the practical side of the Christian life, in such things as overcoming bad temper with prayerful endeavor, whereby family life is made peaceable. Children are playing together who formerly were not on speaking terms; young lads confess to shirking duty, and offer to make it up with overtime work; and others return stolen articles. Yet the critics hold up their hands in deprecation. "These are works, not faith," they say; "you are only being misled." So they pour the cold water of criticism upon those who are taking the first steps in the way of righteousness; those who are turning from their old habits, and doing right as far as they see their way. These have entered the Wicket Gate and have begun in the straight path; yet it may well be that they still need to spend time in the House of the Interpreter, and some may not yet have arrived at the hill whereon the Cross stands. Yet indeed, they show themselves ready to seek further light where it is to be found, and to press forward in the Christian way.

It is here that the extremely serious side of this opposition and criticism stands out, in the effect it may produce; which it is sorrowful to contemplate. For many of those who oppose the Oxford Group and stand aloof from all that is going on, are the very ones who might give the most effective help if they only would. For they are loyal to the Word of God; they have a clear grasp of the foundational doctrines and the great essentials of Christianity. Surely then, there is "a more excellent way" which they might follow, on behalf of those who have been aroused to interest themselves in the Way of Life. For there is the opportunity to lead these on to a deeper knowledge of all that Christ has accomplished, and a clearer view of the Word of God as a light to their path. On the other hand, the critical attitude necessarily puts it out of one's power to be of any service.

What then is likely to be the effect of this

antagonism to the Group teaching, upon those who have been influenced by it? For there is a multitude of young people that were once thoughtless and indifferent to religion, who are now beginning to seek God. Is it likely that they will sit humbly at the feet of those who oppose them, to be instructed in doctrine? If these seeking souls are to reach the higher truths and the deeper doctrines, it will not be through those who stand in opposition to them, and deny to them the least indication of sympathetic interest. We may well pray that this criticism and denunciation will not turn aside those who have begun to follow the Light of Life that has dawned upon them, and put them back where they were; which may very possibly happen if they come to believe what the critics tell them.

Yet the promise of Christ stands sure; for hath He not said: "Seek and ye shall find?" If the organizations and the periodicals which stand most staunchly for orthodox truth, take the side of opposition, the Lord will find some other way to feed these sheep, as they begin to walk in untrodden paths, so that they may find the green pastures. An illustration of this may be seen in Ottawa, from what one Christian leader there has been doing.

The atmosphere of Ottawa, as the seat of Government, is dominantly political, and its social life is decidedly worldly. Yet when the Oxford Group went there, the city was stirred from center to circumference. The largest hall connected with the leading hotel and used for lectures would not hold the crowds. The Prime Minister of Canada gave a luncheon for the visiting members of the Group, to which he invited other Cabinet Ministers; and no one could therefore fail to take notice of what was going on. Multitudes were awakened and many began to walk as true Christians.

The leader of the English Church, Bishop Roper (now Archbishop), gave his countenance to the Movement from the first, just as the Bishop of Montreal had previously done in that city; and he persuaded the Group to return a second time to Ottawa to deepen the work. Bishop Roper himself gave a special sermon on the atonement of Christ in one of the largest churches; and though on a week-day evening, the church was comfortably filled. Those in whom a real interest in religion was first awakened are thus being led on to the fulness of Christian truth, for which we may well "thank God and take courage."

Montreal, Canada

Knowledge of the Spiritual Sky

J. H. Jowett, D.D.

Luke 12:56

THESE folk were weather-wise. They had the garnered lessons of experience. When they saw a cloud rising in the west they knew that it meant rain. When a wind blew from the south they were sure of heat. The two things always went together. One brought the other. They came in unalterable sequence—west wind and rain, south wind and heat. And so the weather-wise could discern and interpret the face of the sky and they acted accordingly.

But our Lord declares that there are multitudes of people who can put two and two together and read the significance of the skies who seem to be dull and unschooled in the discernment of moral and spiritual weather. For here, too, clouds and south winds have a certain fixed significance. Happenings do not travel alone without any train or sequence. Nor are they chaotic, appearing in one relationship today and in an opposite relationship tomorrow. In the moral and spiritual skies a north wind does not fitfully change its character and come laden with tropical heat; nor does a south wind confuse all reckonings and become the chilling servant of arctic snows. The relationships are constant. The same cause and the same conditions produce the same effects. But Jesus Christ says many people are not learned in moral and spiritual issues. They are not impressed by their unalterable order. They are often more concerned about their journey to market than they are about their journey to Zion.

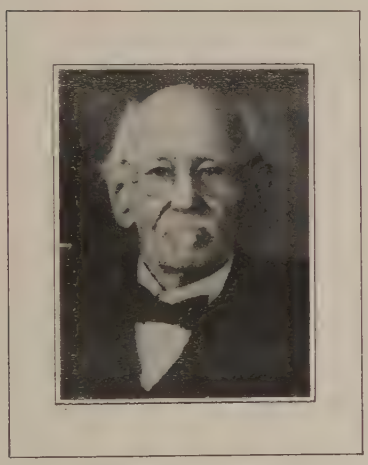
It is an imperative necessity that we recognize the imperious presence of law and order in the spiritual world. When we pass from the material heavens to the spiritual heavens we do not pass from law to accident, and from constancy to caprice. The nineteenth Psalm puts them both under one divine sovereignty. It opens with the material heavens: "The heavens declare the glory of God, and the firmament sheweth his handiwork." It closes with the spiritual heavens: "The law of the Lord is perfect."

Preaching

W. Maslin Frysinger, D.D.

THE Preacher is a Divine messenger, a God-called and a God-sent man, a specially commissioned follower of Jesus Christ to make the Gospel of salvation known to men. Doddridge emphasizes the importance of his calling in the lines:

'Tis not a cause of small import
The pastor's care demands;
But what might fill an angel's heart,
And filled a Savior's hands.



W. Maslin Frysinger

To fill this highest office in which a human being can be placed and thoroughly meet its high and holy requirements, one would think the preacher ought to be a perfect man, in body, mind, and spirit. Such men, however, are not to be found in this world. In calling men to preach, therefore, God and the church must do the best they can with the material they have to select from. When the presiding Bishop of a Methodist Conference, in examining the characters of the preachers, asked, "Are you sanctified, Brother Cartwright?" Peter answered, "Yes, Bishop, in spots." But few chosen servants of the Lord can say more, and none can claim absolute perfection. In his treatment of the doctrine of Christian Perfection, John Wesley explicitly states that entire sanctification does not save from errors of judgment or from some other wrong mental attitudes. But John Wesley himself, and many of his ministerial successors, have been of such saintliness of character that they have been recognized as fit men to bear a Divine message to their fellow-men.

The Matter of Preaching

If it is a Divine message the preacher is to deliver, where is he to find it? There is not in Zoroastrianism, Confucianism, Buddhism, Brahmanism, or Paganism of any kind, the least semblance to a Divine revelation. While some few good sentiments may be found in them, they enjoin practices which are degrading to the utmost degree.

Does Philosophy give the preacher a Divine message? That of Socrates, Plato, Bacon, Kant, Hegel, Emerson, Spencer? All of the world's great philosophers have differed from each other, and none have claimed to be Divinely inspired. The nearest approach to such a claim is Socrates' belief that he was possessed of what he called his "Daimonion," an inner voice forbidding certain actions but never advising an act of rectitude or a right course of conduct. The messages given to the world by these men of exceeding ability were nothing more than their own opinions. The preacher will find his Divine message in Theology—not in natural or speculative theology, but in revealed theology. There are but two theological systems which appeal to thinking men—the Deistic and the Christian.

Deism teaches that God exists, that He is the author of nature but exists apart from it, governing the universe by fixed laws, conformity to which insures human happiness and violations of which bring their own punishments. It entirely excludes the supernatural from the realm of nature, and thus becomes more rationalistic (in the modern sense of the term) than rational. Still, as being the nearest approach to Divine truth which the mind of man unaided by revelation has attained, it appeals to and influences great thinkers to a considerable extent. This accounts for the prevalence of so-called Modernism in its different forms. Deism is the religion of reason.

Christianity is the religion of revelation. It is based on the primal fact that human reason is insufficient to attain to a knowledge of God and his will concerning men, and that faith supersedes reason in apprehending the supernatural. The fundamental doctrines of Christianity are embodied in a super-

natural book, and they are so plainly set forth in that sacred volume that the common mind may easily comprehend them.

Here is where the preacher finds the Divine message he is to deliver to his fellowmen. The natural man is not disposed to be motivated by the supernatural, as evil conditions have entered into his own nature and into his natural environment. His aspirations, his inclinations, his plans and purposes, all center in self-interest. He is blind as to the future, he is dead spiritually. His greatest need is to be brought to a realization of his interests as an immortal being. To meet this need the preacher of the Gospel must bring to him the Divine call and command, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light."

"Preaching," said Ruskin, "means a half hour to raise the dead." And to the awakened and spiritually resurrected man the preacher must bring message after message drawn from the Divine Word which will inspire spiritual growth until as a man of God he is made perfect, "thoroughly furnished unto all good works." The word "preach" occurs in the New Testament over a hundred times, and is represented by one or the other of six Greek words. One of these Greek terms is used sixty times, and means bearing good news; another fifty times, meaning to publish or proclaim a message; the few remaining are used incidentally. The Gospel is the message the preacher is to deliver. It is only in this general way, however, that we desire to speak of the matter of preaching.

The Manner of Preaching

By this we mean the elocutionary features which should befit the delivery of a sermon. And about this something ought to be said. Perhaps about all that needs to be said is that when in the pulpit the preacher should be himself. His manner of delivery should be his own. The more natural he is, the more sincere will his hearers think him to be. If he becomes the imitator of some other preacher he will lose rather than gain power in the delivery of his sermons. Especially will this be the case if he attempts to imitate some man whose eccentric manner has given him popularity.

Dr. Talmage owed his reputation more to the novelty of his style than to the matter of his preaching, the latter falling far short of that of his distinguished rival, H. W. Beecher. A friend of the writer went to hear Talmage preach when he was at the height of his famous career. If I remember aright, the great preacher's subject was "What is man?" He began his sermon like this: "We know scarcely anything about ourselves, where we came from, what we inherit from our ancestors, what powers we possess to breast our way against the tide of evil which sweeps over the world"—and here he paused a few moments, then sprang up as high as he could jump, whirled completely around, came down on the platform with a thud, and exclaimed at the top of his voice—*"but here we are!"*

The preacher who would imitate an action like that, or any of Mr. Sunday's tragic-comic performances, would not be regarded by his hearers as being so well fitted for his sacred calling. In the pulpit he must be himself. If he is called of God to preach it is because God wants to use his personality in the work of the ministry. The world needs the Gospel by Martin Luther, John Wesley, Charles Finney, Dwight Moody, and Humble Servant (if that is who you are), as it needs it by Matthew, Mark, Luke, and John. See Eph.4:11,12.

While the preacher's manner should be natural, however, there are certain negative and positive qualifications necessary to make his preaching effective. He should never be dull. Dr. John Lord said, "No man, however great his genius, can afford to be dull." Henry Ward Beecher, on one occasion, in making his announcements, said, "The sexton has strict orders, whenever he sees anyone asleep in the congregation, to come immediately to the pulpit and wake me up." This was not altogether a jest on his part, but it suggests another negative qualification the preacher should ahere to—never to use jests in his sermons. Delivering a Divine message admits of nothing but seriousness. The Gospel is designed to save men from a lost condition. That is no light matter. Jesting makes it seem so.

The preacher should never lose sight of the solemn fact that he is God's messenger, and should always seek God's glory and not his own. If he seeks to gain the good opinion of his hearers by adopting an eccentric, or eloquent, or compromising style, he will utterly fail to fulfill his mission.

St. Jerome said, "Let the tears of your hearers be your praise." Mr. Moody said, "It is a stupid thing to try to be eloquent." How many preachers there are whose ser-

mons are like those of a popular English Dean, of one of which his Bishop observed, "Excellent sermon, eloquent, clever, argumentative—but not enough gospel in it to save a tom-tit." Listen again to Dr. John Lord, who assuredly was neither a mystic nor fanatic: "When preachers throw themselves on the cardinal truths of Christianity, and preach with earnestness as if they believed them, they carry the people with them. When they seek novelties, and appeal purely to the intellect, or attempt to be philosophical or learned, they fail, whatever their talents. It is the divine truth which saves, not genius and learning."

It is said that when the infidel Hume was taxed with inconsistency in going to hear John Brown of Haddonfield preach, he replied: "I do not believe all that he says, but he does; and once a week I like to hear a man who says what he believes. Whatever I think, that man preaches as though he thought Christ were at his elbow."

That should be the attitude of every preacher of the Gospel. Whenever he stands in the pulpit, he should feel and believe that Christ stands beside him. And with that feeling and belief he will preach in the spirit in which Christ himself preached. His one motive will be the love of souls. Rev. George Pentecost once preached in the city of Edinburgh. Dr. Horatio Bonar, who heard him, put his hand upon his shoulder, and said, "You love to preach to men, don't you?" When Dr. Pentecost answered, "Yes," Dr. Bonar said, "*Do you love the men you preach to?*" That is the test of our preaching.

Healdsburg, California.

Joao Mbaxi and the Famine

Reverend J. C. Wengatz

IT was our first trip to the interior. Mrs. Wengatz was carried in a hammock by the natives, and so arrived at Quiongua, our station, sometime before I did, as I had to walk. I had just completed a march of about forty-five miles and was quite weary, for this was my first experience of this kind under the pressure of the African sun.

As I entered the Mission compound and dragged my heels across the yard to enter the little house we were to occupy, I noticed a man sitting to my right. We will call him a man for the present. He was scarcely more than a skeleton; bare bones, filthy as could be, bare from the waist up. He was sitting by the door of the Missionary who was in charge there. He had his "bangala" or staff, one end resting on his shoulder and the other was at his feet on the ground. He had the stick firmly gripped in both hands, and as he swaggered back and forth, he was mumbling something to himself.

As I entered the little house to drop myself into a chair, Mrs. Wengatz asked me if I had noticed the man who was sitting outside the door. I replied, "Yes, I saw him, what about him?" "He has the sleeping sickness," was the answer. This was the first time I had ever heard about that terrible, incurable disease, but since coming back to America, I find that many of our churches also have the "Sleeping Sickness."

But Joao Mbaxi, the poor victim of Satan, sin, and the tsetse fly, had come to talk with the missionary. He said, "Teacher, you have known me since I was a boy"—and it was so. The missionary had been there nearly twenty-five years. "You knew me when I was well. You knew me when I was rich in cattle, sheep, goats, pigs, chickens, crops, etc. You knew me when I owned slaves. You knew me when this disease 'caught me.' (This is an expression peculiar to those of the Kimbundu tribe. We say, "the man has caught cold." They say, "the cold has caught the man"—and that is right, too, for the cold germs come along and find a man in a weak condition, physically susceptible to cold and it catches him. The African says "Hunger has caught me" or "sleep has caught me.")

And so, this poor fellow said to the missionary, "You knew me when this disease 'caught me;' you saw me going over the hill yonder, driving my cattle, leading my goats, carrying my chickens, etc., and in turn, I came back with a little turtle shell or an antelope horn filled with 'medicine' from the witch doctor. These I had paid the big price for, and they were to keep away the evil spirits that were seeking to eat out my life. Now, what you see of me here is all there is left." And surely, it wasn't much. He continued: "Now I am only four or five

days from the grave and have come for you to tell me about your Saviour."

Oh, what a pleasure to talk to such men! When a man gets to the point in life where he sees that the end of all his powers is near. "Man's extremity is God's opportunity." The missionary in charge then was a dear man of God and he sat down and talked to him for a long time and pointed the poor death-fearing and soul-hungry heathen to The Way, The Truth, and The Light.

Joao Mbaxi slowly staggered back to his filthy little hut, leaning heavily on his staff, and one of his wives supporting him by the arm. He went back to think, to pray, to weep, and to count the cost of all it would mean to cut away from the tenacious grip of ancestral customs.

The second day following was the Sabbath. The chapel was full and overflowing with people as usual. Joao Mbaxi came staggering down the aisle to the front. He turned and told the people there the same things he had told the missionary two days before; about his early life, his wealth, his slaves, the disease "catching" him, etc., and they all knew what he said was true. Then pointing to a large basket full of charms, fetiches, and idols that he had gathered in return for his cattle, sheep, goats, pigs and chickens, he said, "Now before you all, I denounce these things. They are false. There is no strength in them, and here today I accept Jesus Christ as my Saviour and Redeemer. I am only four or five days from the grave, but if I die, I'll go into the grave trusting Him as long as I live."

We took the basketful of charms, and fetiches outside, and before a great congregation of heathen and Christians, piled them on a bundle of dry grass and burned them. These charms that possessed the spirits of their ancestors; that had power over other evil spirits; that protected their lives, crops, huts, families, etc., were to be thrown into the fire! What an awful sin this would be. Indeed, the spirits would break loose and punish us all immediately. As the fire was applied, it would not have been difficult to see the whites of the heathens' eyes—the front, sides and part of the back of the eyeball as they looked with horror on the laughing flames eating those spirit abodes.

But what about Joao Mbaxi? Did he die in a few days of that awful and incurable disease? What else could have taken place—for nothing short of a miracle could have saved him at that stage of life? But they say the day of miracles is past! Maybe they are past, but the man who was scarcely able to stagger along with the aid of his staff and a wife at his elbow, was in a few days helping us on the mission grounds to build a house. He was going down yonder to a pile of adobes or sundried brick weighing about twenty pounds each, placing two of them on his head and bringing them up. Back and forth, day after day he went. In a little more than a month, we were sending him to carry our mail to a government post, making a journey of thirty miles a day. You can conclude for yourself as to what had happened to him.

After the Light had entered his soul and he had become a new creature in Christ, he immediately manifested a burning desire to go and tell the story to others. He was a man of reason and strong persuasive powers, together with his natural African eloquence. He longed to tell others of the salvation he had found, and soon we found him going from house to house; from village to village, preaching the blessed Gospel of Salvation and deliverance from the folly of fetichism and idolatry.

But soon he found it was necessary to know how to read. The heathen wanted to know what the Book said about these things. He frequently found himself handicapped in his work by not being able to read God's Word, so he came to me and asked me if he might come to my school. I was glad to admit him, and found that for a man of his age, he made rapid progress. He learned to read both the Kimbundu, his native tongue, and in Portuguese, the language of the government. Soon he was able to write a little, and then he went out again to read and preach the precious gospel that he so loved.

Now the Libolo tribe is just across the Quanza River, to the south of Su. For a long time one of our missionaries had felt that we should open a work in that cannibal tribe. After much prayer and consultation, we decided upon a location. He moved over and built some temporary houses for our workers to live in. He planted gardens, put out a few fruit trees, and adjusted things as much as possible for comfortable living.

The king's village was just at the foot of the hill on which the mission stood. They were glad that he had come. They welcomed him in royal native fashion, with gourds of palm oil, goats, baskets of corn and even

offered him an abundance of palm wine. He soon constructed a little chapel in which he was to begin his work. A little clinic was opened and soon things started off in a very small way, but it was a beginning.

In a very short time after the mission was opened, the missionary who had charge of this station failed in health and had to resign, leaving no one in charge of that work. The superintendency of that district was left to me, and there was no white man who could be sent there, so I called Joao Mbaxi and told him that I wanted him to go over there and care for the property, teach school, preach to the people, etc., till we could make some other arrangement at conference, which we thought might soon be called. Joao Mbaxi looked at me, then dropped his head and thought a moment, and said, "Yes, teacher, if you send me, I'll go. It is a big work for me to do, but if the Lord will help me, I will do my best." Taking another native worker with him, he went, entering faithfully upon his work.

The spring that falls from the rocks above the mission in the Libolo tribe poured its stream down the hillside day after day. There, from its pure water, the workers drank. The natives came and drew water for their work. At the foot of the hill, a sparkling little stream ran along. It played its way down across the plain and joined the Quanza River. Everything was going well at the mission and we had hopes of a strong work spreading through that whole cannibal tribe.

The dry season passed off as usual, but still with plenty of water in the streams and in the springs. The season came on for the rains to begin, but no rains came. This was not altogether unusual, for the natives had often heard of famines. It was simply supposed that the rains would be retarded a few weeks, but month after month went by and no rains came. Thus the whole wet season passed by like a dry season.

The following dry season added much to the distress that was being felt in the land. Everyone said that he would make the best of it, endure the suffering of hunger and surely the new rainy season would bring an abundance of rain and food. September appeared with no clouds in the air. There was no thunder heard, no lightning was seen. Day after day, Joao met them and greeted them and tried to draw them into conversation, but they spoke little. The men were spending much of their time in traveling over the country to far away villages in search of food. The women and children were spending their time at the streams, trying to catch a few fish, or digging holes in the ground in hopes of capturing a rat. They were roaming about in the forest in search of nuts or fruit which might have survived the dry weather. They were simply trying to manufacture food. Joao saw that day after day their bodies were growing thinner. Many of the men were resorting to the tops of the palm trees, from which they extracted the sap that made the palm wine.

A few days passed without seeing the people of the villages round about. They had withdrawn to the mat for consultation. Then one morning the chief and his bodyguard appeared at the gate of the little mission and called for the native workers. Joao Mbaxi went out to see what he could do. The chief stated his case by saying that during all the years they had lived in the country they had never known such a time of hunger as was upon them now. They had worshipped their gods, the charms and fetiches of their fathers, and the rain had never failed them to this extent, but now for many months they had been hungry; their women were suffering with hunger; their children were crying for hunger. The spring above the mission had long since dried up. The little stream that danced at the foot of the mountain past the village was dry. They were making long journeys with their gourds in search of water. The ground was hard and cracking under their feet. The skies refused to answer to their enchantments. They had been to the witch doctor, the chief executive of the land, and in consultation with him and proper divinations, it had been discovered that the spirits of their ancestors had been angered by their allowing a new religion in the land. They had made sacrifices of all kinds to appease the wrath of their ancestors, but to no avail. The Medicine Man had told them the only remedy there was that the white man in his religion must leave the land, and they had now come in a peaceable way to ask that our workers withdraw from the land and take the white men's gods with them, for great fear had fallen on all the Libolo land.

Joao answered the old chief by saying that they could not leave the land. The white man had sent them there and had told them to be faithful. It was true that they were worshipping the God that the white man had brought

to the land, but that He was a God of love, and not a God of anger and that they would have to stay at the mission of which they were in charge. The chief was somewhat angered at this refusal to move, and turned away with his bodyguard and walked down the hill to his village.

About five o'clock in the afternoon he reappeared. He refused to enter the gate, but stood outside and called for the workers to come near him. He again pressed his claims and strengthened his arguments that the men who had come there under the direction of the white man, must leave at once. This was the order of the Medicine Man of the land. It was the order of all his people over whom he ruled. Our native workers spoke few words, but Joao told them that the rain had not ceased because of the new God Whom they were worshipping, but in his simple native belief tried to convince them that the rains had stopped because they had refused to accept the God that the white man worshipped and that this famine was a punishment upon the land.

His arguments found no place with the native chief. It was evident that the chief had been drinking a good deal of palm wine that day, and he flashed back at Joao by saying that this was the last appearance he would make. They had been waiting month after month for rain, and there was no rain. There was no more food in the land to be found. They had sacrificed to all the ancestral spirits that were yet intact, but all was in vain and now the demand of the people was that these strange missionaries and their gods leave the land at once. "You say you are serving the Real God and that you and these houses belong to Him. We are not here to play. If your God is good and rules the sky, then why doesn't it rain? Why are we hungry every night when we go to sleep? We will not tell you this—you must go back to your people at once and leave us alone or cause us to have rain before sunrise tomorrow morning! If it doesn't rain by sunrise tomorrow morning, tomorrow we will drink your blood,—tomorrow we will eat your flesh!"

Joao knew what that meant. He could see it in the chief's eyes. He knew he was not playing, he meant it. He dropped his head in silent prayer and thought a moment and then remembered his promise to Jesus when he came into the chapel at Quiongua, a victim of the sleeping sickness. He remembered that he said he would be true to Him and serve Him faithfully as long as he lived, if He would heal him of this awful disease! He raised his head and said, "All right, you go back to your village and tomorrow morning come back and you will find me here. Come at sunrise and I will wait for you."

The chief and his bodyguard turned and went back around the point of the hill to their village. Their great arms were swinging in the air as they went. They beat each other and gabbled as only the heathen can, and as they disappeared around the point, Joao said: "Now, what shall I do? Can I pray? Will God lift me up into the air and hold me till rain comes? Will God hear me if I pray for rain? I am only a black man, and I and my ancestors have lived in sin all our lives."

But he remembered the story of Elijah, and how God answered him and sent rain. He found the burden of prayer coming on him and he entered into his little hut and prayed. He prayed as he had never prayed before. This was a different thing; a real issue. It soon became dark, and still he prayed on. He forgot his supper time. He forgot that it was time to lie down and sleep. He prayed. He recalled nearly all the miracles and manifestations of God's power in the Bible.

I believe if ever a man prayed, Joao did that night up there on the mountain side alone in the hut among the heathen who were waiting to drink his blood and to eat his flesh. As he stopped in the night to catch his breath for a moment, he saw the light of the fires in the heathen village where they were waiting for daylight to come. He heard their gabbling. His voice rang out loud through the wild forest about him, and occasionally he heard the cry of an hyena, leopard, or the screech of some kind of bird as if they too were seeking his flesh. He cried on in prayer till his clothes were soaked with tears. He was nearly exhausted but still the fires of the heathen village nearby gleamed; still he heard their gabble. He said, "Now maybe in a few hours they will be drinking my blood, and eating my flesh down there." It was a night of agony. He could not flee, he must be true.

About three o'clock in the morning when he was nearly exhausted and his bones ached, he stopped a moment to rest and still saw the light of the fires below him and heard the heathen gabble. Again he listened, and lo—

away back over the tops of the mountains, he heard the low grating of thunder. It sounded as if it came from the White Man's country. It came on louder and louder. Still the heathen gabbled—their fire gleamed. It was getting near the break of day, but the thunder came rolling on faster and louder is if they were hurrying to his rescue.

Just before sunrise the thunders pealed loudly and the lightnings were dancing around among the tree tops on the mountain side. Again he stopped to listen and then he heard the trickle, trickle of the great rain drops on the leaves of the trees. Soon it rained, it rained, and it rained until it filled the little rivulets full. The various streams of the mountain side united in one great torrent and madly rushed by his hut, leaped over the rocks, and washed a part of the heathen village down into the valley below them.

At sunrise, according to his promise, Joao came out to meet the heathen but they were not there. They were down in the valley, picking up the sticks of their huts trying to get back on a dry place. They had forgotten their threat and were busy looking out for their own lives.

Joao was a poor scribe, but several days later he wrote the whole story and sent it to me by a messenger. When I read it, I went out and hid myself and prayed. Oh, I felt so unworthy to be called a preacher of the Gospel; to be called a missionary when I thought how this poor black man who just now had been dug out of the very pit of darkness, ignorance, sin and superstition, could pray to move the arm of God to split the sky open and bring rain out of the sky that had been locked up for eighteen months, and so convince the heathen that He is God!

Angola, Africa.

Those Terrible Saints

EDWARD WALLACE GRAHAM, D.D.

SEVERAL years ago Dr. W. E. Orchard, then minister of King's Weigh House Congregational Church, London, told of an interview which he had with a woman member of his congregation relative to the personal quality of the Christian life in the course of which she said that she found St. Francis of Assisi a rather terrible person. Sweet Spirited, loving hearted, Christ possessed Francis a "terrible person!" Yet, she undoubtedly expressed a large portion of the mind of the average church member. Francis shocks us with his absolutely frank endeavor to live like Jesus. His spiritual genius is strange to us. The difference is not so superficial as that of time and place, but is the fundamental difference of quality. We are afraid of Francis, we of this materialistic, money-minded, mechanized, self-confident, ego-centered generation.

A young woman member of the church, called on the writer for an interview relative to her own spiritual condition. She was clearly distressed and seemed at a loss to know how to begin. Finally she said, "I suppose I might as well begin like this: 'Can a person be too religious?'" It was such a strange question that we asked several in return. She cited three individuals, a youth, middle aged woman and a man past middle life, who were markedly Christian in spirit and happy in personal experience and asked if everyone should try to live like them, or should one just conform to the conventional norms of church membership. She wanted to know if these three were "too religious."

It was an interesting interview lasting over two hours. We finally made it clear that these three were not just "religious" but were definitely "Christian." She also accepted the proposition that one could not be "too Christlike." Her own Christian experience became, from that interview, a spontaneously happy one and her life and work more effective than ever. This young woman saw that there were individuals who had broken through and above the crust of conventional decency which characterizes the lives of many church people. These individuals were marked, they stood out. Her question was, Should she, in Christian living, thus break through and become conspicuous or stay under the crust with the majority?

There is a "fear of Francis" lurking in all of our churches. Present day church members have been trained to think in terms of organization; Jesus counted on personality. "Efficiency" is our modern word; "Holiness" is the New Testament word. "God's method is a man," to use Stanley Jones' fine phrase.

The New Testament is the touch stone of the quality of the Christian life. Among the

names applied to the lovers of Christ in the first and second centuries—and the list is long—is *"hagio"* in the Greek, "Holy Ones" in English. *"Hagios"* is a most significant word in both the Old Testament (Septuagint) and New Testament, meaning "belonging to Deity"—applied to the Temple, altar, sacrificial animals; to the priests; to believers. A man, a woman, who belongs to God, is *"Hagios,"* "holy," or in later form, a "saint," from the Latin *"Sanctus,"* meaning "sacred."

The further Christian meaning of *"Hagios,"* beyond "belonging to God," is "partaking of the nature of God." "A saint" is a man or woman vitalized in moral personality by the Divine Christ as Redeemer, so as to be identified as belonging to and partaking of the nature of God.

The Christian life, then, is life of a certain quality. Inevitably it will differ sharply from the life that is not Christian. That quality and that difference, we mark well, is both the significance and the strength of the Christian Movement in history. That quality of life alone accounts for the Christian Church's amazing power amid pagan civilization in the first three centuries.

Edward Gibbon, the historian, no champion of Christianity, reached the conclusion that the first Christians beat the world and won an empire in their day by their "sheer goodness." An English editor of note said several years ago—"The Church will conquer the world when she faces it with sheer goodness and with nothing else at all."

The Christian Church is potentially the most amazing fellowship the world has ever seen, capable of shocking the world into attention and of crushingly convicting the world of its sin. A fellowship of men and women of such personal purity, pure love, moral power and radiant joy would be sought by multitudes of men and women seeking release from sorrow and sin. Such a fellowship is the final argument for Christian truth.

These ethical implications of Christianity are not being worked out in a measure large enough within our churches to make a serious impact on society outside the churches. This may seem to be a trite statement to make about a commonplace state of affairs. If so, our charge is acknowledged as true. If such a statement seems trite and such a state of affairs seems commonplace it is true then that we are in a tragic state of parched and calloused sensibilities. We are not shocked, alarmed, grieved, crushed by our failure to realize the radiance and power of our New Testament heritage. We just move stolidly on in our conventional routine of so-called church work, fully reconciled to the fact that it is largely a grind. We go to church, say our prayers, recite our creeds, sing our hymns. Finance, ecclesiastical politics, pep socials, card index systems, organization, make up the "program." The world is not impressed, being a sophisticated world. Within the church we are often bored, in particularly tender moments we are sometimes even ashamed.

Love, joy, beauty are not dominant marks of the Christian Fellowship, while all the unlovely qualities known to a selfish world, mar, tear to tatters and destroy the relationships within that Fellowship. The refusal to accept and live out the full ethical implications of the term "Christian" constitutes a practical unbelief in Jesus and the New Testament of a most deadly sort.

There are ministers and members of our churches, to be sure, "Christian to the fingertips," as Lord Irwin, late Viceroy of India, has been characterized. Their concern and heartache are poignant to the extreme. Their sacrifice and service are of the New Testament quality. When full emphasis has been given to this fact, it is still true that the gap between Christian profession and Christian quality of life is distressingly wide and shockingly tolerated. H. G. Wells has said, "The Galilean is too great for our small hearts." Stanley Jones suggests that "we are more weak than wicked." Jesus asserts, "Apart from me you are able to do nothing."

A number of reasons may be assigned for this failure of Christian ethics in our churches. The "fear of Francis" expresses itself in our day in a fear of being "too good." There is a strange squeamishness about "goodness" in the modern temper. The desire to be a "good fellow" in the crowd fills with fearsome possibilities the humorous thrust of Mark Twain, "Be good and you will be lonesome." High thinking is put down for "high hatting." The effort to appear sophisticated, blasé, hard boiled, puts a premium on the code of the roughneck, to use these terrific words. To be thrilled by an instance of personal purity and goodness or to be shocked by a case of current wickedness is evidence of a fundamental weakness which renders one unfit for vigorous living in our sophisticated world. Francis is a "rather terrible person" to this modern mood.

At the extreme opposite wing of a possible

array of reasons for the failure of Christian ethics within our churches is the indisputable fact that many people are trying to live the Christian life without a grasp of the New Testament facts in particular, the Bible in general. We may not all be Bible students, but we must know the essential facts of the redeemed life and the redemption process as stated in the Scriptures. Certain facts and truths must be mastered by one who would be a musician, surgeon, member of a Fraternal Order. Being a Christian tremendously demands intelligent understanding on the part of the individual. The facts of human life, sin, moral responsibility, God, Christ, the Holy Spirit, Holiness, Immortality, as set forth in the Scriptures, must be clear in the mind of the Christian man and woman. To this end private Scripture reading, family worship, attendance upon the preaching and teaching services of the church must be utilized.

A mind full of Biblical facts, however, does not make one a Christian. A personal experience of Christ as Saviour from sin, arrived at through the New Testament facts, makes one a Christian. This experience, in turn, makes one eager for the Scriptures and, finally, fruitful in Christian living. This personal Christian experience is the objective of all true preaching, the goal of all deep believing, the possibility of sheer personal goodness, the fruitage of God come in the flesh, in the Person of His own Son.

There is a way, then, by which the Christian Church may possess her possessions and serve her generation—the way of Francis, the way of *Sheer Personal Goodness.*

To quote that English editor again, "The Church will conquer the world when she faces it with sheer goodness and with nothing else at all." It may be that some measure of organization will be necessary in that day of victory, but it will be the mere instrument of a radiant goodness, a creative goodness, a masterful goodness. The Church's joy will then be in her Christ-breathed Goodness and not in her organization, *per se.*

Her members will then have entered upon the most daring venture open to the human spirit, the venture of "sheer goodness." It is the actual assertion in ethical conduct that spiritual values are mightier than material resources for Kingdom purposes. It is the way of radiant faith in Christ; the way of consuming love for Christ; the way of the most rugged moral courage; the way of sincerity and honesty and truthfulness and generosity. Such a goodness is creative of that high moral passion which alone will burn up like paper all the sins and expediencies which mar and weaken the life of the churches.

Sheer moral indignation will purge out the envy and jealousy and slander and unbrotherliness and pride. Professional ambitions and political methods and statistical objectives will be unable to live. The ministry and clerical leadership of the church will then be clothed with that moral authority which is the very essence of spiritual power.

"Sheer goodness." It is not the easy way, to be sure. It is the New Testament way. It is a practical demonstration of the fact that Pentecost makes the Sermon on the Mount practicable. Only the New Testament Christ can reproduce the New Testament facts in this or any generation.

To produce practical sainthood, to vitalize our churches, to evangelize our world our faith must take a bold hold of Jesus of Nazareth, of Gethsemane, of Calvary, of the Resurrection and of the Ascension. The madness of modern imagination in seeking to reinterpret Jesus has already cost the Church and this generation too much in moral and spiritual losses. We must either accept the New Testament Jesus or reject Him, be Christian or be non-Christian. Human sorrows and sufferings and sinnings as well as our hopings and longings and dreamings demand an adequate Helper, a Divine Redeemer, Jesus, Eternal Son of God, Virgin Born, Cross lifted, Risen, Ascended, Giver of the Holy Spirit, coming again to claim His own.

They who know Jesus well have no fear of Francis. They who have been transformed by His Living Spirit love all the saints of all the ages. To properly ascribe the glory:

For all the saints, who from their labors rest,
Who thee by faith before the world confessed,
Thy name, O Jesus, be forever blessed,
Hallelujah, Hallelujah!

Gloucester, New Jersey

The greatest power of all is in our midst unscratched today. I refer to the spiritual power that comes through right living and worship. Our forefathers knew the power of prayer, the economic importance of Sabbath observance, and the need of family and public worship. To these, America owes its prosperity and growth. Today this power is temporarily forgotten.—*Charles P. Steinmetz.*

God is Not the Author of Confusion

Professor Elmer E. Flack, Th.D.

Genesis 1:1, 2

THIS passage of Scripture is not primarily a description of primeval chaos, but, rather, a majestic declaration concerning God's creation of the cosmos. The words rendered "without form and void" in the Authorized Version of the Bible have been frequently interpreted as referring to a chaotic condition. Such an interpretation carries the connotation that God is the author of confusion, since the phrase qualifies the earth as created.

It is the purpose of this article to examine the Hebrew words thus translated in their Old Testament usage, with the view to determine, if possible, the meaning of the writer of this passage in Genesis. A study of the versions will also be made in order to determine the significance attached to the phrase by later interpreters, for every translation, in fact, is an interpretation.

The Hebrew phrase translated "without form and void" is, transliterated, *to-hu wa-vo-hu.* The first of the two nouns in the phrase, *to-hu,* according to Brown, Driver, and Briggs (*A Hebrew and English Lexicon of the Old Testament* p.1062), is rendered, "formlessness," "confusion," "unreality," "emptiness," with this additional comment, "primary meaning difficult to seize." Skinner, in *The International Critical Commentary on Genesis,* remarks similarly, "The exact meaning of this alliterative phrase—*to-hu wa-vo-hu*—is difficult to make out."

The second noun is rendered by Brown, Driver, and Briggs (p.96) "emptiness." It occurs only three times in the Old Testament, and then only in connection with the former word. The two other passages besides Genesis 1:2a in which the two words appear in connection are: Isaiah 34:11 and Jeremiah 4:23. The former is rendered by Brown, Driver, and Briggs (p.96), "the line of *wasteness* and the stones of *emptiness,*" with this additional note, "*i. e.,* plummets, employed, not as usual for building, but for destroying walls." The latter passage is translated (AV), "I beheld the earth, and lo, it was without form and void." This portrayal of a so-called "chaos-come-again" by Jeremiah, however, is not a picture of the destruction of life upon the earth by mere chance, but rather a graphic description of a deliberate desolation produced by God Himself because of His wrath against sin (See Jeremiah 4:23-27).

In addition to these three passages, there are seventeen instances in the Old Testament in which *to-hu* is used. In the majority of these, "emptiness," "nothingness," "vacuum," and "waste" are the prevailing conceptions. For example, Job 6:8 (AV), "They go to nothing and perish." Job 26:7, "He stretcheth out the north over the empty place, and hangeth the earth upon nothing." Isaiah 41:29, "Behold, they are all vanity, their works are nothing." Deuteronomy 32:10, "He found him in a desert place and a waste howling wilderness" (see also Job 12:24, Psalm 107:40, Isaiah 44:9, and 59:4).

It would seem, therefore, that the proper interpretation of Genesis 1:2a is that of viewing the universe in an *empty* and *undeveloped* state rather than in a confused and chaotic condition. That is, God created the earth with the capacities and potentialities of light and life, but at the period in question it was as yet undeveloped. It remained for Him to speak the word that light and life might appear. The universe did not *become* empty and desolate subsequent to its creation, as a deistic view might suggest; but, as the verb (*ha-ye-thah*) indicates, it *was* empty, awaiting the further creative work of God.

This interpretation is supported by the versions and by the majority of commentators. The Septuagint version, which is the Greek translation of the Old Testament made in the third and second centuries B.C., renders the phrase "without form and void," *aoratos kai akataskeuastos,* "invisble and unprepared;" the Greek translation of Aquila, *kenooma kai outhen,* "emptiness and nothing;" the version of Symmachus, *argon kai adiakriton,* "lying fallow and undistinguishable;" the Vulgate, which is the Latin version of Jerome, *inanis et vacua,* "empty and vacant." One of the Targums (the Jerusalem Targum, which is an Aramaic paraphrase) has an interesting addition, "*desolate* from the sons of men, and *empty* of work." The German version of Luther renders the phrase, *wueste und leer,* "waste and empty." Skinner, in *The International Crit-*

ical Commentary on Genesis, admits that the exegetical tendency has been to emphasize the aspect of "emptiness," though he himself advances another view.

But if this interpretation, viz., that the state of the universe at the period in question was empty, lying fallow and potentially productive through the creative work of God, be correct—and the majority of commentators contend that it is—how has it come about that some commentators and other writers have spoken so dogmatically concerning, and have actually crystallized, the phrase, "the primeval chaos?" The expression is, in fact, so commonly used, that this incorrect interpretation is by many taken for granted. The answer to this query lies in a knowledge of the history of the word "chaos." It is one of many interesting terms which have come into English from the Greek language, and in their usage have undergone changes in meaning. In the Greek, *chaos* is derived from *chainein,* meaning "to yawn," and denotes an empty gulf or chasm. Brought over into English, the word appears, interestingly, in the Rhemish version of Luke 16:26, "Between us and you there is fixed a great *chaos.*" In this sense, therefore, the expression, "primeval chaos," is not objectionable. And this is the historic sense in which the expression has been handed down.

However, at some time in the process of its development the word "chaos" has come to mean "complete confusion" or "disorder." And, according to Webster's *New International Dictionary,* the word, in the philosophic sense, means, "a state of things in which chance is supreme; nature conceived as subject to no law." It is this modern meaning attached to the word "chaos" which is objectionable as an interpretation of Genesis 1:1,2. It is far removed from the thought of the writer of that passage to assert that the universe at that period was controlled by chance, that it was subject to no law. Rather, the writer emphasizes God as the Creator, for he names Him thirty times in the first chapter of Genesis.

And the emphasis of the writer of this chapter is, after all, the emphasis of the whole Old Testament, which invariably recognizes God as the Creator of the universe, and gives no place to chance in the universal scheme of things. The same is true of the New Testament. The Apostle Paul, in decrying the confusion and disorder which arose in the Corinthian Church through party factions, pride and flagrant abuse of Christian liberty, summarizes his arguments with the sweeping truism which we have appropriated as our caption, "God is not the author of confusion" (1 Corinthians 14:33). That thought is clear-cut and supreme throughout the teachings of the Scriptures.

It has not been the aim of this study to seek to harmonize the Hebrew cosmogony with modern science. The earnest seeker after truth recognizes the fact that such vast stretches of history and scientific development lie between the two that complete harmonization is impossible. But it has been our aim to point out that the revelation of God as the Creator of the universe, which is the theme of Genesis I, is an expression of faith which transcends all historic cosmogonies and must ever stand as the ultimate truth of both science and faith relative to the mystery of origins. Any postulate of modern science which contradicts this revealed truth is not only contrary to Scripture; it is also contrary to fact.

Incidentally, it may be pointed out that the philosophy of pessimism which is abroad in the world today is groundless. By reason of the doubt, despair and disillusionment of the times many people are suggesting that the world is rapidly approaching chaos. As a matter of fact, there is no such state as that of universal chaos in accordance with the definition of the dictionary, "a state of things in which chance is supreme." To make such an assertion is to deny the existence of God and His providential governance of the universe. Chaos in the sense of utter confusion has never been known in the history of the world. Human society has frequently felt the ravages of war and sin, but it has never known chaos and never will, for God is in His heavens, and He will not suffer the universe which He has made to fall the victim of chance. Pessimism arises out of atheism. Hope springs from faith in the providence of God.

As in the beginning of the world the Spirit of God brooded over the face of the waters, so today that selfsame Spirit, with outstretched wings of sympathy and love, continues to brood over the troubled waters of world conditions. And for Christian believers there always remains the sublime and comforting assurance of Scripture and experience that "there is the hand of a Man beneath the wings."

Springfield, Ohio

Genesis 1:1

IVAN PANIN, D.D.

1	913—*B'rayshith*	*In beginning*
2	203—*Bahrah*	*God*
3	86—*Elohim*	*created*
4	401—*eth*	
5	395—*Hashamayim*	*the heavens*
6	407—*V'eth*	*and*
7	296—*Haaretz*	*the earth*
	2701	

[The Hebrews in whose language the Old Testament is written had no separate symbols for numbers, corresponding to our Arabic figures. They used instead the letters of their alphabet, each representing a number, called its *Numeric Value.* The first nine letters of the Hebrew alphabet thus stand for the numbers 1 to 9; the next nine stand for 10, 20, 30 . . . 90; the last four (making 22 letters in all) stand for 100 to 400. Genesis 1:1 is thus given above with the Numeric Values of each *word,* since each word is only the sum of the Numeric Values of its letters.]

(1)

The *Numeric Value* of the first verse of the Bible, Genesis 1:1, in the original Hebrew in which the Old Testament is written, is 2701, or 37x73, the combination of the factors *thirty-seven* (Feature 1) with its *Reverse* 73. This number has this peculiarity: If its four figures 2,7,0,1, with the values they hold in their respective places, are multiplied by their Order Numbers 1,2,3,4, we have:

```
2000x1 is 2000
 700x2 is 1400
   0x3 is    0
   1x4 is    4
             ----
             3404 or 37x2x2x23
```

The result is 92 thirty-sevens (Feature 2).

(2)

The number of words in this verse is seven. The Scriptures often divide seven into a set of *three* and *four.* With reference to this, the Numeric Value 2701, or 73 thirty-sevens, is divided thus: The *three* nouns forming the *subject* and the *object* of the sentence: *God, the heavens, the earth,* have 777; the other *four* words have 1924; this division is by—*thirty-sevens* (Feature 3); thus:

```
2701 is 37x73    or (7x2x193)—1
1924 is 37x13x4  or (7x11x5x5)—1
 777 is 37x21    or  7x3x37
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These three nouns are in their turn divided thus: *God, the-heavens* have 481; *the-earth* has 296. But

```
481 is 37x13 or (2x2x2x2x2x3x5)+1
296 is 37x8  or  2x2x2x37
777 is 37x21 or (2x2x2x97)+1
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This division is also by—thirty-sevens (Feature 4.)

(3)

Of the seven Numeric Values the *smallest* is 86; the *largest* 913; their sum is 999, leaving for the other five 1702. Now

```
 999 is 37x3x3x3 or  3x3x3x37
1702 is 37x2x23  or (3x3x3x3x3x7)+1
2701 is 37x73    or (3x3x3x2x2x5x5)+1
```

This division is again by thirty-sevens (Feature 5.)

Of the seven words in this verse one is a duplicate. The untranslatable fourth word *eth,* occurs again as the Word 6 in the form *V'aith, and.* This fact is signalized thus: V'aith has 407, the other six words have 2294. But

```
407 is 37x11 or (2x2x2x3x17—1 or (3x17x8)—1
2294 is 37x62 or  2x37x31        or (3x3x3x5x17)—1
2701 is 37x73 or (2x2x5x5x27)+1 or (3x3x3x5x5x4)—1
```

This division is still by thirty-sevens (Feature 6.)

(4)

It was seen above that 2701, the Numeric Value of Genesis 1:1, is 73x37, or 37 *seventy-threes* (Feature 1). With reference to this, the *first* word of the seven has for its Numeric Value 913; the *middle* word, the fourth, has 401; the *first* and the *middle* words thus have 1314; the others have 1387. This division, is by *seventy-threes* (Feature 2); thus

```
1314 is 73x18
1387 is 73x19
2701 is 73x37
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This division is moreover remarkable for this: The 37 seventy-threes being an *odd* number it is divided into its *nearest* HALVES, 18 and 19, into which it can be at all divided.

(5)

This enumeration of the thirty-sevens and seventy-threes in Genesis 1:1 is not exhaustive, but sufficient for the present purpose of this paper.

The six features of thirty-sevens are here either a coincidence, by *chance,* or they are put into this verse by some Intelligence with design. If, however, undesigned, the chance for mere coincidence is readily calculated. Only one number in 37 has a chance of

being a multiple of 37, since the other 36 numbers have as good a chance to *happen* as 37. The chance for two multiples of 37 to merely happen is one in 37x37, or 1369; for three, it is one in 37x37x37, or 50,663; for four, one in 1,874,161; for five one in 69,343,957; for six as here, one in 2,565,726,409, less than one in *two billions and five hundred millions.*

When the chance for aught to merely happen, to be *un*designed, is only one in a number of nine figures, between one hundred millions and a thousand millions, it is for practical purposes legitimate to ascribe the occurrence not to chance, but *Design;* but here the chance is some *twenty-five times* less, one in two billions and a half.

A Design of *thirty-sevens* therefore runs through the seven words comprising the first verse of the Bible. As the number of features is six, there is thus nearly one numeric feature for each of its seven words.

(6)

The chance for any number being a multiple of seventy-three is one in 73; for any two numbers it is one in 37x73, or 5,329. The chance for these thirty-sevens and seventy-threes to *happen together,* as here, is one in 2,565,726,409x5,329, less than one in 13,250,000,000,000, or *thirteen thousand billions.*

An elaborate design of *thirty-sevens and its Reverse* 73 thus runs through the seven words of the first verse of the Bible.

This design, however, with other features of 37 and 73 not pointed out here, is in nowise exhaustive of the Numeric phenomena presented by this Verse. Elsewhere the writer has analyzed this Verse at great length with pages after pages for the mere data, and shows that in addition there are also elaborate designs of *sevens, elevens,* and *thirteens* (a succession of the three prime factors beginning with *seven*); all these already appearing *together,* as if forerunners, in § 2 at the division of 2701 into 1924 and 777; the *eleven* reappearing in 407 or 37x11; and the *thirteen* reappearing in 481, or 37x13; and the *seven* in 1702, in § 3. The sequence, moreover, of 7,11,13, is supplemented by the appearance of the next prime factor, 17, in § 3 at the division of 2701 into 407 and 2294; where as a sort of additional artistic flourish 31 appears also, the Reverse of 13.

(7)

After forty years of toilful investigation the writer is able to declare that there is not in all the sixty-six books of the Bible, Hebrew or Greek, a single sentence or even phrase that is not constructed on the same or similar *most elaborate, and in all history unparalleled designs* as those of Genesis 1:1. And this at once settles the character of the Book as a whole. Though writ in 66 books by 33 different writers at different ages covering a period of some 1,560 years, the Book is nevertheless a Mathematical as well as Literary and Theological Unit, since only *One Mind* could be its Author, as distinct from the 33 minds of its now known writers.

There remains only to add that the two features of 37 in 2107 itself depend entirely on the fact that it has a *zero* figure; and would therefore be possible only in our modern Arabic system of Notation. But the last book of the Bible is known to have been written centuries before the use of Arabic Figures. This *Designer,* however, makes use of them here.

(While reading the proof sheets the writer noted the following hitherto overlooked features. Elsewhere Genesis 1:1 has been shown to be marked over with sevens).

If the seven Numeric Values be arranged not as in the text, but in their natural order, and multiply them by 1,2...7, we have

```
 86x1 or   86
203x2 or  406
296x3 or  888
395x4 or 1580
401x5 or 2005
407x6 or 2442
913x7 or 6391
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13798 or (7x73x3x3x3)—1
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The result is the combination of *seventy-three* with *seven* (the number of words in the verse with their 28 letters, or 4 *sevens*) with the sum of the figures of 13798, 28, or 4 sevens.

An account of the occasion, which recently called forth this article will be found in *Bible Numerics* for November, 1932, supplied at cost, 30 cents. But its non-remittance is no bar to receiving it from the writer.

Youngstown, New York

Victory, always Expected

An eminent critic says Wellington's secret of success was, that he never made any provision for defeat. Just so ought the Christian always to expect victory through the power of Christ.

Jesus the Christ

HOYT F. HILL, D.D.

WHO is Jesus Christ? Is he God? Or is he man? Or is he both God and man?

The answers to our questions will, of necessity, be shaped by our conception of Deity. It seems unreasonable, in the light of the twentieth century, to attribute human limitations to Deity. The best minds in ancient times were not satisfied with the changeable gods of mythology: and certainly the modern thinker demands immutability in the God he worships.

The Christian Church has constantly taught that God was incarnated in the person of Jesus, the Christ. It has been easy, and perhaps natural for us with our limited grasp of truth, to assume that God could not enter the human without either ceasing to be or ceasing to function as Deity. In taking either of these positions we have, at least, endangered the doctrine of God's immutability.

We will reserve the question, of how God could become man without sacrificing immutability, for later consideration. In our consideration of the immutability of the Deity we are primarily concerned with constant conscious indentity.

God, to be God, must ever be essentially the same. This has been the position maintained by leaders of thought among us for many years.

When we say that God never changes, that "He is the same yesterday, today, and forever," we do not mean that His personal bearing is ever the same. For the record in the Bible indicates change after change in God's dealings with men. And, in the very nature of the case, man being free, the divine volitional attitude must vary somewhat to meet the changing conditions in man's life. The very joy of God over the conversion of a sinner, for example, would mean some change in the divine bearing toward the sinner. No, what we mean is that in being, nature, character, motives of action, God is unchangeable. *You can always rely upon Him.* In our employment of the term *immutable* we are not seeking, we are not predicting a rigidity of personal life, with no fresh pulsation in self-consciousness and no new movement in self-decision: we are seeking simply a personal and ethical reliability. Such absolute reliability, of course, implies perfection ever, and shuts out the pantheistic notion of a developing God.*

Without doubt Professor Curtis would concur with our position when we maintain that God's attitude toward the penitent sinner is *constantly* one of "joy." It is the settled and unchanging attitude toward returning sinners. This however makes no less real the "joy in heaven" *when* "one sinner repenteth."

Quotations from the writings of Dr. John Miley may be considered fairly representative of the attitude of the Church on the subject of God's immutability. Dr. Miley says,

God is immutable in His essential being. There is no proof of any change in the essence of the human spirit. The unity of consciousness and the persistence of personal identity through the extremest changes of the most prolonged life are conclusive against any such change. . . . What is true of the human spirit is profoundly true of the absolutely perfect Spirit. With any law of change in His essential being, He could not be the true and eternal God.*

He is immutable in the plentitude and perfection of His personal attributes. His omniscience, holiness, justice, love, considered simply as attributes, are forever the same. Definite and varying acts of personal agency, and new facts of consciousness, such as must arise with the personal energizing of will in His creative and providential work, are entirely consistent with such immutability.**

The ancient (and modern as we shall see) notion that man may become a god is absolutely inconsistent with our Biblical conception of one immutable Deity. However, it is interestng and profitable for us to consider how that very pagan sort of loose thinking obtrudes itself even upon Christian groups.

The International Bible Students (followers of Charles T. Russell) insist that the Logos of John 1:1 was the first *created* God. Later, He became man and after that he was again given a divine nature. The following quotations from the writings of Mr. Russell may make this matter clearer (if indeed it can be clarified).

We are told that our Lord, before he left his glory to become a man, was "in the form of God"—a spiritual form, a spirit being; but

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* P. 477, *The Christian Faith,* Olin Alfred Curtis, Eaton & Mains, N. Y., 1905.

* P. 164, *Systematic Theology,* Vol. I. John Miley, Hunt & Eaton, N. Y., 1892.

** Ibid, P. 221.

since to be a ransom for mankind he had to be a man, of the same nature as the sinner whose substitute in death he was to become, it was necessary that his nature be changed. And Paul tells us that he took not the nature of angels, one step lower than his own, but that he came down two steps and took the nature of men—he became a man; he was "made flesh." Heb.2:16; Phil.2:7,8; John 1:14.*

The blending of two natures produces neither the one nor the other, but an imperfect hybrid thing, which is obnoxious to the divine arrangement. When Jesus was in the flesh he was a perfect human being; previous to that time he was a perfect spiritual being; and since his resurrection he is a perfect spiritual being of the highest or divine order. It was not until the time of his consecration unto death, as typified in his baptism—at thirty years of age (manhood according to the Law, and therefore the right time to consecrate himself as *a man*) —that he received the earnest of his inheritance of the divine nature. (Matt.3:16,17). . . He was not exalted to the divne nature until the human nature was actualy sacrificed—dead.†

We have no record of any being either spiritual or human, ever having been changed from one nature to another, except the Son of God; and this was an exceptional case, for an exceptional purpose.‡

Thus Mr. Russell boldly claims mutability for Jesus Christ. The International Bible Students insist that the Logos of John's Gospel was the first of God's creation. He was a created God. And as we have seen, in our quotation from Mr. Russell, He was destroyed as a God and remade as a man and, later, recreated as the first created God. But Dr. Miley holds that even the human spirit always mantains its identity. (See above). And Dr. Miley stands with the great thinkers of all time in this matter.

The man cannot become God, for man is mortal and finite, God eternal and infinite and it does not lie even with the Almighty to invest temporal beings with the attributes of the eternal. Nor can God become a man any more than His eternity can be annihilated or His infinitude cancelled or curtailed. To attempt to conceive God creating another God, or ceasing to be the God He is, were to attempt a feat impossible to reason.**

Even the chameleon can change his outward appearance only. It is unthinkable that man may be changed into a God or that God may become man, and then be only man, as Mr. Russell teaches. Why may we not think of God's becoming less than God? To lose one's sense of identity is, in effect, to become another self. The former self has gone, as in sufferers from amnesia. God cannot be a dependable God and be liable to cease to be or to be subject to the loss of any of His faculties. Such is not the Christian's God.

Does Professor Lewis of Drew University intend to teach that a human being became God? We raise this question here because he has published the following statements. And his writings, themselves, cause us to inquire as to his position in this matter. Furthermore, a proper understanding of the immutability of the Logos is vital to any intelligent conception of the incarnation. We quote Professor Lewis.

That "God was in Christ," that "the Word became flesh," that he is "the Alpha and the Omega, the first and the last, the beginning and the end," and Here is that Sonship that is "coeternal and consubstantial with the Father," etc.*

But he also says,

There is no proper sense in which the Babe who lay in the arms of Mary, and to whom was given the name of Jesus, was *at the same time* also "The Christ" . . . The Son of God was not the little Lad who played in the streets of Nazareth, but the despised and rejected Man of Sorrows. . . . He does not cease to be Jesus the Son of Mary because he became "The Christ of God" . . . All of which means that the theory that incarnation necessarily involves an instantaneous and complete transfer by conception of a separate divine self-consciousness to human conditions is wholly indefensible.†

We are not now concerned with many of the questions which this quotation from Professor Lewis' book raises. We will consider some of them later. Just now we are concerned with the question of immutabilty. We have just one question to ask at this time, and it is this: Does Dr. Lewis intend to say what he appears to say, namely, that the little Lad of Nazareth became the Word (the Logos) of John 1:1? If so how may we reconcile his view with that of immutabilty? Can it be that Dr. Lewis could join with Charles T. Russell in his explanation of the incarnation?

But this pit—immutability or rather mutability—seems to be large enough and deep enough to hold many theologians and philosophers. And neither do they all agree.

Dr. Harold Paul Sloan is well known as a critic of Prof. Lewis' views on the subject

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* P. 177f, *Millennial Dawn*, Charles T. Russell, Tower Publishing Co., Allegheny, Pa., 1886.
† Ibid, p. 179.
‡ Ibid, p. 182.
**P. 9, *The Philosophy of the Christian Religion*, Andrew Martin Fairbairn, The Macmillan Co., N. Y., 1912.

* P. 346, *Jesus Christ and the Human Quest*, Edwin Lewis, The Abingdon Press, N. Y., 1924.
† Ibid, P. 319.

of the incarnation. In his latest book, Dr. Sloan says, in discussing the matter:

He (evidently meaning the Logos although he says Jesus) empties himself of his glory. He shuts down the measure of his measureless consciousness to the narrow experience of human infancy. He yielded himself to the Holy Spirit to be hidden away in the silence and unconsciousness of Mary's helpless babe. No, God did not cease to be God; but God the Son did cease to know himself as God. He shut himself up to so much of his full self-knowledge and self-grasp as he could bring to expression through the human nature he had taken upon himself.*

The position of Dr. Sloan, in this particular, seems to be the same as that held by Dr. O. A. Curtis. We quote:

That babe was as truly God as when he was absolute in the glory of God the Father. The self-consciousness of the Son of God is now in total eclipse, but he himself is still organic in the Godhead and has still the inherent divine capacity. Not one divine attribute has he lost out of his nature. And yet there is not an atom of the docetic life here. He does not *seem* to be living the life of a human infant, he *is* living it. . . . Would you then, say with John Milton, "Our Babe, to show his Godhead true, can in his swaddling bands control the damned crew?" Can that infant exercise the prerogatives of his Deity? Certainly not, for such an exercise of prerogative would require self-decision, and self-decision would require not only a divine nature, but also a self-grasp and self-estimate of that nature in consciousness.†

This position of Dr. Curtis seems to be inconsistent with his stand on the immutability of Deity. (See above). How can we "always rely upon" one who has lost consciousness of what he really is?

Constant, continuous and full self-consciousness seems to me to be everlastingly a necessary element in Deity. While I have profited very greatly by the work of the great men whose writings I am discussing, I protest against the inconsistencies and unnecessary anthropomorphisms that I find in some of their writings.

To me any such possible unconsciousness on the part of any one of the selves of the Deity would automatically destroy his standing as God. It reduces the spaceless and timeless to temporal and human limitations. It is such a theory of the incarnation that forms the foundation for the charge that the Godhead was disrupted. To believe in an unconscious God, it seems to me, is to place the Logos in the condition of the god of the prophets of Baal. Elijah made sport of them. Was their god asleep or was he so engaged in other affairs that he was unconscious of their appeals (I Kings 18)? Can one conceive of the self, or selves, who manage the affairs of this vast universe of material things with their values and also care for all the myriads of conscious selves, becoming unconscious? To my mind consciousness and immutability, in this connection, are mutually dependent.

We will grant to the divine a power of memory so intense that the pictures of the past stand *ever* before his mind, and a power of visualization so great that the future is quick and vivid with life.*

If we speak of the power behind things as personal, we must attribute to it a steadiness of purpose and a range of knowledge infinitely transcending ours.†

Once think of the Power behind things as fully conscious, and it follows that the *ousia* of God must be conceived in terms, not of blank existence, but of quality.‡

* P. 38, *The Apostles' Creed*, Harold Paul Sloan, The Methodist Book Concern, N. Y., 1930.
† P. 246f, *The Christian Faith*, Olin Alfred Curtis, Eaton & Mains, N. Y., 1905.

* P. 52, *Is God Limited?* Bishop Francis J. McConnell, The Abingdon Press, N. Y., 1924.
† P. 139, *Reality*, Burnett Hillman Streeter, The Macmillan Co., N. Y., 1929.
‡ Ibid, P. 212.

Syracuse, New York

The Missionary Call and Problem

G. W. Ridout, D.D., F.R.G.S.

THE real God-called, God-sent missionary is an Adventurer; some things about him or her that reminds us of those lines of Joaquin Miller:

Behind him lay the gray Azores,
Behind the Gates of Hercules;
Before him not the ghosts of shores,
Before him only shoreless seas.

Then there comes "Land ahead"—the land of his dreams and vision and prayers appears:

Then pale and worn, he kept his deck,
And peered through darkness. Ah, that night
Of all dark nights! And then a speck—
A light! A light! A light!
It grew, a starlit flag unfurled!
It grew to be Time's burst of dawn.
He gained a world, he gave that world
Its grandest lesson, "On and On!"

But our ideal missionary must be more than an adventurer; he must be born of God and baptized with His Spirit. Bishop Thoburn has truly said: "Only a man whose

mind is pervaded by the immediate personal presence of the Holy Spirit can reveal Christ to those seeking him." Too much of our missionary work has programs so full of educational, social, administrative work that there is no margin left for the Holy Ghost and no looking for the supernatural.

A Question

What is the comparative emphasis placed upon Education and Evangelism in the foreign field?

This is a question about which much may be said. Let me quote again Bishop William Taylor. He said,

> **The living example of a holy church is the only argument that will ever convince the natives that Jesus is the Christ or that the Bible is the book of God. Education has been unduly relied upon by very many good earnest missionaries and their patrons. If mere literary education had any regenerating power in it, then the educated people of Europe and America would be model Christians; but what has education done to cure their spiritual maladies?**

I think I am not overstating things when I say that everywhere there is an overwhelming emphasis placed upon education and an amazingly small emphasis placed upon Evangelism. I expect if they could be counted that one could find ten engaged in educational work to one engaged in straight, definite evangelism. There are many reasons for this. Many have no training whatever in evangelism or soul winning. The average missionary's library abounds in books on Teaching, Psychology. Sociology, Pedagogy, etc., with scarcely a book on evangelism. It seems to have been forgotten in the curriculum of the average training school or seminary that candidates for the mission fields should be thoroughly trained and drilled in the art of saving souls.

Then, again, many of the native preachers are sent to schools where evangelism is not taught. They go in for literary degrees and come back to the pulpit minus any passion for souls. A prominent Chinese Baptist leader, a man with many college degrees himself, talking of his preachers whom he wanted me to address at their Convention said that they were most of them college men but they had no fire; they did not know how to win souls and he wanted to get them aroused along evangelistic lines.

Another thing that obscures evangelism is the view taken by many leaders that our main hope is in the education of the young. Now this shows an absence of vision. I often ask the question: While we are educating the young what is going to become of the great teeming masses on the outside?

Korea furnishes us an example here. In the early days the slogan was, "First Evangelize then Educate the Evangelized." In these modern times things have been reversed—education in social service, etc., have been given the precedence.

Years ago a missionary on the Congo determined that something more emphatic ought to be done to make the people good, so he proceeded to preach the Ten Commandments with unusual emphasis; but he was disappointed with the results. After two years he saw no improvement in his people. He then began to study the Scriptures anew and as he read his New Testament he asked, "If in the days of the Acts of the Apostles heathen turned from idols to serve the living God, why should not these heathen in Banza Manteke?" It came on him then that he was not sent to the heathen to preach the Law, but to preach the Gospel. Then he put new emphasis upon the gospel message. He noticed one thing more—that the disciples were bidden to wait until they were endued with power from on high.

The Holy Spirit began to work marvelously and then, after seven years of work, he saw his first convert who said, "I do believe Jesus has taken my sins away. I do believe he has saved me." Others found the Lord and the whole community was stirred. All the people around Banza Manteke had abandoned their heathenism; more than a thousand names were enrolled. Those who had been thieves, liars, etc., became honest, truthful, industrious, and clean. Their idols they brought out and burned at the first baptismal services. *The gospel of the grace of God acts in heathen lands exactly as it does elsewhere, convicting, saving, sanctifying.*

Many modern missionaries seem to have left the Holy Spirit out of their program and plans. They no longer look for the miracle of conversion. It is good when the awakening comes to some of them, as it did to Richards, of the Congo, and they change their view point and their method of work; they then witness the power of the Holy Ghost.

At Calcutta, in 1902, two lady missionaries of the Khassia Hills Mission listened to an address on prayer by the late Dr. Torrey. They were so moved by it that when they

went back to their people their one theme was prayer. The result was that, by the spring of 1905, the Khassians were praying everywhere. Revival, of course, was inevitable. Within a few months, over eight thousand additions were made to the Church in that one section of India.

Sao Paulo, Brazil

Breath of Lives and the Name Adam

G. Louis Tufts, Ph.D.

IN the November issue of Christian Faith and Life, page 532, Professor Leander S. Keyser, in his illuminating notes, raises the question as to the literal construction of Gen.2:7: "And Jehovah God fashioned the man [out of] dust from the ground, and breathed in his nostrils breath of lives; and the man was for a soul of life." The question is whether the plural, "lives," may not mean at least two kinds of life, physical and mental.

After some investigation the writer has found only one such opinion. Jamieson, Faussett and Brown state in their *Commentary*: "Breath of life—literally, of lives—not only animal but spiritual life."

We note the following opinions to the contrary:

Dr. James Strong in his *Exhaustive Concordance* defines the Hebrew word *chay* as meaning "life" in the feminine singular and masculine plural. The masculine plural form is used in Gen.2:7, 6:17, 7:15 and 7:22, and it is translated "life" in all these passages.

Dr. John Skinner, professor of Old Testament language at Westminster College, Cambridge, makes the following comment: "*Breath of life.* The phrase recurs only in Gen.7:22, where it denotes the animal life, and there is no reason for supposing another meaning here. *Man became a living being. Nephes* denotes the personality as a whole, not a constituent of human nature. The verse has commonly been treated as determining the relations of the three elements of human nature—flesh, soul, spirit—to one another.—No such ideas are expressed.—All that seems in question here is just the giving of vitality to man. There seems no allusion to man's immaterial being, to his spiritual element."

A higher and, in our opinion, a truer conception is found in *The Commentary by Bishops and other Clergy of the Anglican Church.* Notice their statement: "The life breathed by God into man's nostrils plainly distinguishes that life from the life of all inferior animals. All animals have the body, all the living soul—Gen.1:20,21—but the breath of life, breathed into the nostrils of man by God himself, is said of man alone."

We suggest that the plural form, "breath of lives," is the plural of excellence. In Gen. 1:1 we read: "In the beginning God created the heaven." But the Hebrew has the plural form for both "God" and "heaven"—the plural of excellence. So, in accord with *The Bishop's Commentary,* if the life which was divinely breathed into the body of Adam was of a higher order than that imparted to the animal kingdom, could not the word "lives" be construed as the plural of excellence?

This construction finds support in Gesenius' *Hebrew Lexicon* as the plural of "emphasis." The *Lexicon,* as abbreviated, reads: "*chayyim,* n. pl. abstr. emph. life, Gen.2:7." Thus Gesenius translates the plural masculine form under consideration by the singular term "life," which is in accord with all the English versions. But we agree with Dr. Keyser that the expression, "breath of life," involves a higher constituent element of life than the phrase "soul of life," which means animal vitality only.

The *Hebrew and Chaldee Lexicon,* by Dr. Julius Fuerst, defines the plural *chayyim* as: (1) "life in the abstract: (2) everlasting life. In this sense is used breath of life, Gen. 2:7, spirit of life, 6:17, spirit or breath of life, 7:22, applied to the breath of life in man flowing from God, identical with 'the Spirit of God' and 'the breath of the Almighty' in Job 33:4: 'The Spirit of God hath made me, and the breath of the Almighty hath given me life.' "

Thus *The Bishop's Commentary* and Fuerst's *Lexicon* agree with Dr. Keyser in construing "breath of lives" to apply to a principle of preternatural life not found in the animal kingdom. We conclude that the element of physical life is restricted to the last clause of the verse, "and the man became a soul of life"—a living being, in common with all animals (Gen.1:20,21). The

word soul in Hebrew is distinct from the word spirit.

Why was Adam called The Man?

IN his world-wide survey of topics, Professor Keyser propounds the question whether "the Adam" (Hebrew *ha-adham*) does not signify a personal self-conscious individual, as well as the generic head of the human race.

According to the present writer's view, the word *adham,* meaning man, was used principally as a common noun, often in the collective sense, to distinguish human beings from the lower animals. It is a racial term. The name was derived from *adhama,* signifying ground or soil, the material from which man's body was formed. It was applied to mankind in general and to both sexes. We read in Gen.5:1,2, "In the day that God created man (*adham*), in the likeness of God made He him; male and female created He them, and called their name man (*Adham*)." (See margin, A.V.). Again (Gen.9:6): "Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made He man." The same Hebrew word is used in a general sense.

Consider the following facts. The word *adham* occurs 560 times in the Old Testament. According to the *American Revised Version,* including marginal readings, it is translated man or men as a common or collective term 553 times and only 7 times as a proper name for the first man. The latter are found in Gen.3:17,21; 4:25; 5:1-5.

The other one occurs in 1 Chron.1:1 as a single word in a genealogical table. Thus there is no original reference by the name of *adham* to the first man as an individual after the fifth chapter of Genesis. None of the words in the second chapter referred to by Dr. Keyser are used as proper names in the *New Version.* And none of the seven words translated by the proper name "Adam" is preceded by the definite article.

The article was probably used in the passages cited by Dr. Keyser to give prominence to this being, known by the name of "the man," because he had been created in the image of God and had been given dominion over all other living creatures.

The far more common word for man as an individual is the Hebrew *ish* and feminine *issha,* referred to by Professor Keyser. It occurs 1,700 times in the Old Testament, more than three times as often as the word *adham.* It is the name that the first man gave to himself, while he gave the name *issha* to Eve his wife. And when Cain was born as their first son, the mother exclaimed: "I have gotten a man (*ish*) with the help of Jehovah." And when Lamech became the second murderer, he confessed to his wives that he had slain a man (*ish*), a definite person.

So we conclude that, in the vast majority of cases, the Hebrew *adham,* even when used with the definite article, is to be regarded as a common noun. And that the word *ish* or *issha* was, as a rule, employed to designate individuals, with only one exception after the fifth chapter of Genesis.

Son of Man

Do not the above facts account for the appellation that Jesus gave to Himself? The Saviour spoke of Himself seventy times as the Son of man, and the martyr Stephen testified that he saw "the Son of man standing on the right hand of God." This title designates our Lord as being truly man in distinction from His being also the Son of God. It was his racial name as the Universal Man. He objected to being restricted to the family of Mary and Joseph. He was related to all mankind. His Jewish followers called him the Son of David, but he claimed to be the Son of man and the Son of God.

What was the origin of the expression, "Son of man?" We find that the prophet Ezekiel used it ninety-one times. Jehovah so addressed his servant to teach Israel that the divine plan involved, not only the saving of Judaism from her captivity, but all the nations of the earth. The world is God's parish. And we read that Daniel saw "one like the Son of man come with the clouds of heaven, and there was given him an everlasting dominion and a kingdom that shall not be destroyed."

All these passages, found in Ezekiel and Daniel, employ the word *adham* and not *ish.* Does this not indicate that the former is a generic and not an individual designation? And does it not lend proof to Jesus being the second *adham,* the Universal Man?

Portland, Oregon.

The part liquor plays in the homes contributing to juvenile delinquency is hydraheaded.—*Judge F. H. Taft, Los Angeles Superior Court.*

For Your Scrap Book

Fault-Finders

An old gentleman, one day went into a shop, where the blacksmith soon began about what some Christians had done, and seemed to have a good time over it. The old class-leader stood a few minutes and listened, and then quietly asked him if he had read the story in the Bible about the rich man and Lazarus. "Yes, many a time; and what of it?" "Well, do you remember about the dogs, how they came and licked the sores of Lazarus?" "Yes, but what of that?" "Well," said the class leader, "do you know you just remind me of those dogs, content merely to lick the Christians' sores."

Measuring Gifts

How often we give God that which we do not miss, and flatter ourselves that we give largely. Gifts must be measured by what is left, as well as by what is parted with. "I must contribute my mite," said a wealthy man to an appeal for a contribution to help on the work of the Lord. "Do you mean the mite which the widow in the temple gave?" asked the solicitor. "If so, I will be content with half of it. How much are you worth?" "One hundred thousand dollars." "The widow's mite, you know, was all that she had; give me your check for fifty thousand dollars, which by the widow's standard, is only one half of your mite, and I will not ask for more."

Broken-hearted

It is the story of God's love that melts the hardest heart. An evangelist, preaching in the outskirts of London saw coming toward him a ruffian with a cudgel in his hand intending to take his life. He stopped his sermon, offered a silent prayer for help and repeated the text, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." As the words rang out clear and loving the ruffian stopped and listened. Again the evangelist repeated the text. Then the man dropped his weapon and hurried away. Some days afterward the evangelist received a call from this man. He had been warned not to see him as he had threatened to kill him. But he bade them admit him, and held out his hand as he entered. "You'd never shake hands with me if you knew who I was," the man said. "O, yes I would; I do know." "Know that I had meant to kill you t'other day when I come to your meetin'?" "Yes, know it all." And he still held out his hand. The man caught it and burst into tears. "I'm a bad man," he said; "I've done everything that is wicked but I've got two little boys and when you said the other day that God loved me so much He gave His only Son, that broke my heart. I love my boys. I wouldn't give one of 'em for the best friend I ever had and when you said God gave His'en for me that broke my heart."—*A. C. Morrow.*

Immortality

It cannot be that earth is man's only abiding place. It cannot be that our life is a bubble cast by eternity to float a moment on its waves and then sink into nothingness. Else why is it that the glorious aspirations which leap like angels from the temple of our hearts are forever wandering unsatisfied? And why is it that bright forms of human beauty are presented to our view and taken from us, leaving the thousand streams of our affections to flow back in Alpine torrents upon our hearts? There is a realm where the rainbow never fades; where the stars will be spread out before us like the islands that slumber in the ocean, and where the beautiful beings which pass before us like shadows will stay in our presence forever.

Scoffers Silenced

When Franklin was in Paris, among the infidels and scoffers of that day, he was ridiculed for loving the Bible. He determined to find out how many had read the Book at which they scoffed. He informed one of the learned societies, of which he was a member, that he had come across a story in pastoral life in ancient times that appeared to him very beautiful, but he would like the judgment of the society upon it. On the evening appointed, Franklin had a reader of finely modulated voice to read to them the Book of Ruth. They were in ecstasies over it, and

one after another rose to express gratification and admiration and the desire that the manuscript should be printed. "It is printed," said Franklin, "and it is part of the Bible."

Jesus, Our Saviour

One day a minister of the gospel observed a spray of ivy twined around a piece of wood which he had just placed in an open fireplace. Quickly he took it from the fire and planted it in front of his house. It took root, grew rapidly, and spread until it had covered the entire front of his dwelling with a most luxuriant growth, forming a beautiful ornament, which was the admiration of all passersby. To all who mentioned it he gave the history of its planting and growth, at the same time adding: "This is an example of the gracious love of God to sinning man. Is not this a brand plucked from the burning?"

Retribution sure to come

However we may escape our just deserts in life, retribution is bound to overtake unrepented-of sin. Judge Gray, of the United States supreme court, was once holding court in Indiana when a man was brought before him who was clearly guilty, but he was very shrewd and had managed to keep within the letter of the law while doing a grievous wrong. "I wish I could punish you severely," said the Judge, "but through a technicality of the law I must discharge you. But I know you are guilty and so do you. Do not congratulate yourself. You will one day come before a Judge infinitely greater and wiser than I and he will deal with you according to justice, which is higher than law."

God's Wonderful Love

Every human being stands with all the wealth of the divine love concentrated on him. Standing on the top of the Cheviot Hills, a little son's hand closed in his, a father taught the measure of the measureless love of God. Pointing northward over Scotland, then southward over England, then eastward over the German ocean, then westward over hill and dale, and then, sweeping his hand and his eye round the whole circling horizon, he said, "Johnny, my boy, God's love is as big as all that!" "Why, father," the boy cheerily replied, with sparkling eyes, "then we must be in the very middle of it!"

Young People's Department

Reverend Harold John Ockenga, B.A.

Topic for April 16

Thomas, the Doubter

From Agnosticism to Faith

Scripture: John 20:19-29.

THERE are four stories that reveal to us the character of Thomas. These stories tell of Thomas and Jesus beyond the Jordan at the death of Lazarus, in the upper room at the Last Supper, in the upper room after the Resurrection, and at the lake of Galilee after the Resurrection.

Thomas doubted; but there is a difference between doubt and unbelief. Doubt is agnosticism; unbelief skepticism. Doubt is intellectual; unbelief volitional. Doubt is willing to believe if it knows; unbelief rejects evidence. Doubt often ends in assurance; unbelief ends in despair. An honest doubter can be saved, but an unbeliever is condemned. Doubt is due to ignorance; unbelief to intellectual pride. Doubt is a worthy attitude, but is an attitude not to be desired, for it produces an uncomfortable feeling. Christ dealt with the doubt of Thomas.

Faith is the End Purposed by Christ for His Disciples

There is a peculiar relation of each of these narratives of Thomas to the Resurrection. The first is about Lazarus; the second is about our resurrection mansions; and the third about the resurrection of Christ. John only relates the things that will make us believe that Christ is the Son of God. And so he relates these. The Resurrection is the greatest item to produce faith in the life.

Thomas was naturally clear of vision. In a prophetic way he said, "Let us go with Him that we may die with Him." He knew that if Jesus went to the home of Lazarus, it

meant death. Thomas was not spiritual. He said to the Lord, "Let us see the way." Christianity is not a way to be seen. He was negatively minded. He said, "I will not believe unless I can thrust my hand into His side." Thomas nursed the darker side of life. He meditated upon the death of Christ, and was not with the disciples. He would die for the love that he has, but he would not affect a faith which he has not.

Faith is Possessed Through Two Kinds of Knowledge

One must have some knowledge about Christ if he is to believe in Him. No man is willing to trust someone that he does not know. Thus the teaching of "Christ without creeds" is futile.

One may know Christ by evidential knowledge, that is, on the authority of others. Thomas had this knowledge that Christ was risen from the dead. He had the witness of the apostles. But it was not sufficient for him. Thomas wanted sensory knowledge, or experience. He wanted to touch and to handle the resurrected Christ. Most of our life is conducted on evidential knowledge. But when it comes to religious things, some need experimental knowledge.

Faith is Based on Proof—It is Not Irrational

The disciples believed because they saw and experienced Christ after the resurrection. But Thomas was not there. He was dwelling upon the wounds and the blood of Christ, and he could not honestly think of Christ as living.

The next week Thomas was present. He did not exclude himself, nor was he excluded by others because of his doubt. Jesus appeared, and He said, "Thomas, reach hither thy finger and touch me, handle me. Make sure that I am living. Then be not faithless but believing." Thomas cried, "My Lord, and my God." He was thoroughly convinced that the Jesus he had known was the Lord of the universe, and was risen from the dead.

We may not have a vision of the resurrected Christ, but we have the evidence of the change in the lives of these disciples, of the open tomb, and of the historical records. If we will accept this, God will give us an experience in our heart where we need not continue in faith on evidential knowledge only, but we will have experimental knowledge that Christ is risen from the dead, and that He abides in the hearts of believers.

Topic for April 23

The Brethren of the Lord

Scripture: John 7:1-8.

THERE are three obscure apostles among the Twelve: Simon the Zealot, Judas called Thaddaeus, and James the Less. Each had another in the apostulate of the same name. Simon belonged to an organization of zealous, fanatic, patriotic men, who hated the Roman yoke, and who hoped to instigate a rebellion like unto the Maccabean. But this was a fruitless hope. Judas was the brother of James the Less, and there is only one reference to him in the New Testament. His question in John 14 shows that he lacked a true understanding of Christ's mission and of his person. James the Less, small of stature, was the son of Mary and Cleophas. He may have been a brother to Matthew and he had another brother by the name of Joseph.

Three questions present themselves about the brothers of the Lord. Let us briefly review them.

Were They the Brothers of the Lord?

It is strange that there should be three apostles and three brothers of the Lord by the same name. (See Matt.10:3; Luke 6:15; Matt.13:55; Mark 6:3). It is quite possible that there were two sets of men, but if so their names were the same.

There are three theories concerning this difficulty. The Roman view is that the three were cousins of the Lord, and thus were called brethren. This would be by Mary of Cleophas being the sister of Mary the Virgin (John 19:25).

Another theory is that Cleophas and Joseph were brothers, and Cleophas died leaving Joseph to be his kinsman redeemer to raise up children to his name. This was supported by some early church fathers.

The general Protestant view is that the Marys were not related, and that the Lord's real brethren were not numbered among His disciples until after His death. Thus there would be three James prominent in the New Testament narrative.

What Did They Think of Christ?

If these were the Lords brethren they must have accepted His leadership at the beginning of His ministry, and then have fallen away when the opposition arose, for John 7:5 tells us that they did not believe on Him toward the close of His ministry. Yet the conversation of John 7:1-8, when com-

pared with the question of Judas, seems to suggest the same individual speaker. And also we remember that at the close of Christ's ministry Judas, Peter, and Thomas also failed to believe on Him.

What They Finally Did

Judas or Jude wrote the epistle which reveals his great earnestness for Christ. James, who was the Lord's brother, whether he was the apostle or not, became the great leader of the Jerusalem church. The resurrected Lord appeared to him, he settled the controversy between Paul and the legalistic Jews, he had a gospel of grace, and he probably wrote the epistle of James. We know nothing of what happened to Simon, but grace was sufficient to change his nature. He probably learned that he who taketh the sword shall perish by it.

Christ's claims called forth the loyal allegiance of these men, and they ought to be sufficient in our day to call forth the same.

Topic for April 30

Judas, the Traitor

Scripture: *Acts 1:16-25.*

THERE is only one Judas Iscariot by name, but there are many by action. There are political leaders whose names are stigmatized by the word traitor. There are also betrayers of the cause of Christ, who are professing ministers, occupying the pulpit and the mission post of evangelical churches, but who are preaching "another gospel which is not another."

Though some have thought that Judas was the devil incarnate, yet we can be sure from the Scripture that he had a measure of freedom and he was responsible for what he did. He is an incarnation of infamy to us today. Shakespeare called him "the base Judean who sold a pearl richer than all his tribe."

Judas Was Given a Great Opportunity

Judas had part of the ministry and apostleship on which angels longed to serve. It was a privilege that Barnabas, Mark, and Luke did not enjoy, and one in which special blessing shall be connected throughout eternity. It also possessed a power that placed its participant on a level with Moses and Elias. Judas was in fellowship with the prophets and saints of all ages.

With these noble men he had experienced joy, sacrifice, suffering, self-denial, idealism, hope, religious certainty, and patriotism. What a group like that would be able to do today!

In the presence of Christ he heard the Sermon on the Mount, the conversation to the Rich Young Ruler, the denunciation of the Pharisees, and perhaps the talk to Nicodemus. He saw the stilling of the waves, the feeding of the 5,000, and the changing of the water to wine. He himself experienced miraculous power in raising the sick and casting out demons. Jesus even called him friend when he betrayed him in the garden. There must have been something attractive about Judas in the beginning, for he was given a tremendous opportunity.

Judas by Transgression Fell

The seeds of his fall were in him as they are in all of us in the beginning. Every man is inherently wicked and depraved, and is a liar and a thief before he lies and steals. But in each man there are infinite possibilities for right and wrong, which depend upon our relationship to Christ, and we are responsible for which way we go.

Judas had a temporary conversion. It was either based on his intellect or on his emotions, but his heart was not changed, and before long the process of his fall was in activity.

He began to wonder about the course that Jesus chose in refusing the kingship and in antagonizing the rulers. He worried about his future, and began to pilfer the bag. He wished to be rid of Christ because he was uncomfortable in the presence of His teachings. Finally he was wrought up sufficiently by the loving act of Mary when she anointed her Lord that he was willing to sell Him for thirty pieces of silver.

Judas Departed to His Own Place

Jesus called Judas a devil, and he knew from the beginning what he would do. But this did not prevent Judas from having freedom to choose in each individual incident in his life. Jesus did not choose Judas because He only knew the tendencies of his life.

John 13:2 tells us that the devil entered into Judas. Only one who was sold to the devil could go through that last scene of the Supper and still betray his Lord. He went out into the night, for the prince of blackness was now his lord.

Judas is called the son of perdition, and to perdition he went. By his own hand, having been ridiculed by the priests, rejected from the apostolic group, remorseful of con-

science, he took his life and went to the place prepared for the devil and his angels, and for the suffering of the reprobate. The place where his body was buried was whispered about by friend and foe, and pointed out as the place where the man who sold his soul met his end.

Editor's Note

Let us now return to our study of the Book of Acts which was interrupted by the ten articles upon the Apostolic group caused by the illness of the editor. These articles should have been helpful in our understanding of the men spoken of in the Book of Acts.

Topic for May 7

The Election of Matthias

Scripture: *Acts 1:15-26.*

DURING a protracted prayer meeting, preceding Pentecost, Peter was again in the limelight and was the leader of the Apostolic group. The number was now 120. Evidently Jesus had more disciples than we sometimes think. At least two of these had been with Him through His entire ministry from the baptism to the ascension.

Peter appealed to the belief of the group in the inspiration of the Old Testament scripture for the act that he was now to perform. He quoted Psalms 69:25 and 109:8. The concurrence of the group reveals to us their implicit belief in the inspiration of the Old Testament record.

The Vacant Apostleship—the Fate of Judas

Though Judas was chosen by Jesus and had received a part of the apostleship and the ministry of that group, he nevertheless fell into transgression and suffered the consequences. One must never think that Judas slipped in unawares. That would deny the omniscience of Christ which is everywhere testified to. The choice of Judas by Jesus is just another presentation of the same problem represented by the establishment of Calvary before the foundation of the world and the responsibility of the Jews in crucifying Christ.

The idea that Judas was compelled to do his dastardly deed because of foreordination is dismissed by the scriptural statement that by transgression Judas fell. Though his remorse was great, it was not repentance, and it testified to a temporary conversion in his life.

The fall of Judas left a vacant place in the apostolate, which according to Peter should be given to another. This the group proceeded to do.

The Election of Matthias

It has been debated whether this act was presumption on the part of Peter and a mistake on the part of the group. Even if it were, it would not impinge upon the doctrine of inspiration, but we do not think it was a mistake. Some have thought that because we never hear again of Matthias, and because Paul became a great apostle that God did not honor this choice. That theory is not necessary from the narratives.

The prerequisites of an apostle, according to Peter, were the presence of an individual from the baptism to the ascension. And of course an acceptance of Christ's teaching. But these prerequisites would exclude Matthew and other apostles from the apostolic group. Prayer was made to the Knower of all hearts, and the legitimate use of the Old Testament method of guidance was made (Prov.16:33; Joshua 14:12). The lot fell to Matthias, and he was numbered with the apostles but was unheard of again.

The Question of Predestination

This question underlies the act of Judas, the crucifixion of Christ, the election of Matthias, and other important events in the Bible. That the Bible teaches it there can be no doubt. Without it it would be impossible for any prophecy to be made of future events which would be certain to be fulfilled. But along with it is always emphasized the responsibility of man.

Joseph said to his brethren, "Ye meant it for evil, but God meant it for good." This text says, Judas by transgression fell that he might go to his own place. Read Acts 2:14-36; Rom.8:28-39; 9:14-24. This fact and proof of scripture has been accepted and taught by Paul, Augustine, Luther, Calvin, Zwingli, and many others.

Though it is difficult to reconcile freedom and predestination in the human reason, yet the Scripture teaches both and great benefits result from them. There is the comfort of knowing that when we do our best we can leave the rest to God. There is a security of trusting in the plan of God, and knowing that all things work together for good. And there is the confidence that no man can pluck the believer out of His hand.

The Library Table

CONDUCTED BY PROFESSOR LEANDER S. KEYSER, M.A.,D.D.

The Need of Atonement

The free rendering of parts of the Chapter and Head: "The Need of Atonement." From Emil Brunner's book, *The Mediator*

PASTOR CARL BETZ

LUTHER was certainly correct in calling Christian theology—which deserves that name—a theology of the cross. He thereby established a contrast between theologies which were apparently Christian but not in deed. The Cross is the sign of Christian faith, the Christian Church and the revelation of God in Christ. The church did not err in emphasizing that, only in this that she forgot again and again the meaning of: *in hoc signo vinces* (in this sign thou shalt conquer), that she herself lost again and again the understanding of this sign.

Luther places in contrast to the genuine theology, the theology of the cross, the theology of glory as false theology. The whole history of Christianity, yea the history of the world would have taken a different course if the theology of the cross had not repeatedly been changed into a theology of glory. The struggle of the Reformation for the preservation of the "sola fide" and soli deo gloria (glory to God alone) is nothing else than the struggle for a right understanding of the cross. He who understands the cross correctly—this is the opinion of the Reformers—understands the Bible, understands Jesus Christ.

The message of the Cross is the central mystery of the Biblical gospel. It is not the function of theology to *explain* these mysteries: if one could do that they would be only *accidental,* but not real divine mysteries. However, it is indeed the most important task of theology to explain the *meaning* of this mystery and express it in as plain terms as possible.

We cannot rest satisfied to speak in pious awe of the mystery of the cross as of something incomprehensible and inexpressible. The word mystery dare not become to us an asylum of ignorance. For the gospel brings us a sane and clear message of the Cross. This lucid and clear message of the gospel has nothing to do with cultmysticism. The writers of the New Testament speak of the cross in a definite way as such who know exactly what they wish to express thereby and speak to such who want to know. For only by means of the Word, the transparent and clear word of God we come to understand rightly how mysterious, how wonderfully incomprehensible God is in His revelation. The understanding of the Cross, the divine act of atonement was not only the decisive factor at the time of the Reformation, but it is such also today. The Christian or non-Christian character of faith and theology is revealed by its attitude toward the cross.

Goethe knew full well why he hated the cross. The sombre shadow of Golgotha marred for him the beautiful world and beautiful man. It is the cross which makes plain to us the offense of the cross and the foolishness of the revelation in Christ. It is here that the intellectual and moral pride of man is broken for ever. For the sake of the cross speculative idealists have ever and anon hated the apostle Paul or were opposed to him; because of the Cross liberal theology of ancient and later times did try to enter a wedge between the Pauline doctrine of atonement and original Christianity. For the Cross and atonement make plain for once whether one means by revelation something general or what took place only once. The Cross separates more emphatically than anything else Biblical revelation from all forms of history of religion and idealism.

Sin is rebellion against God. It assails the honor of God which God cannot tolerate; for His honor is that of His Deity, His claim of majesty. God would cease to be God if He were to permit an attack on His honor. The law of His being God demands divine action

against sin and the rebellion of sin against His divine majesty.

The holiness of God demands the destruction of every will which is hostile to His will. God does not permit man to mock Him. In the revelation of this fact we are to see an expression of God's wrath. The operation of this wrath, however, spells for us destruction and ruin. We can escape divine judgment only by way of His forgiveness. Divine law demands that sin find its proper reaction on the part of God, namely, punishment. Sin is like a rock in this way between God and ourselves. Divine righteousness and holiness make it impossible for us to remove this rock as a hindrance for fellowship between God and man. God alone can remove it by means of forgiveness.

Modern pantheism and naturalism try to belittle the heinousness of sin by making forgiveness an easy matter. From the fact that good people forgive one another they conclude that a good God will also forgive. Some even go so far as Voltaire to declare that it is the business of God to forgive sins (*dieu pardonera, c'est son metier*). He who so judges of God's forgiveness does not take human guilt seriously. But he who takes his guilt seriously realizes that he cannot expect from God anything but punishment. If the conscience of the natural man does not perceive that it is all the worse for him. Forgiveness of sin is thus anything else but a matter of course. In fact it is the very opposite of that.

To know of forgiveness is only possible on the basis of an explicit divine declaration. Such declaration, again, is possible only because of a real divine act which took place in the erection of the cross of Christ. By forgiveness the chasm between God and man is bridged over. The consciousness of that fact constitutes the essence of atonement in the New Testament. It is that act of God through which God makes manifest at the same time His holiness and His love.

This act of God constitutes, then, also for us the basis of our faith in the forgiveness of sins. . . . The need of an objective reconciling act of God humanity could learn only in Christ. By His cross He revealed to us in its magnitude the chasm between us and God. Only through the cross does man learn fully what separates him from God; there, where he recognizes that, it separates no longer. It may seem like a paradox but it is true nevertheless: that nowhere else is more visible the inviolable holiness of God and the immensity of human guilt than on the cross; again nowhere also unconditioned divine mercy free from everything human.

That God is both the Holy One Who must assert Himself, Who cannot give His glory to another and the Merciful God Who gives Himself even to the point of self-emptying, this is the fundamental theme of the whole Bible, the message of the Cross, the Truth, ever bound up with the act of God on the Cross.

Rochester, New York

A Mistaken Analyst

A BOOK, published some time ago, bears the title, *Pastoral Psychology,* written by Professor Karl R. Stoltz, of the Hartford School of Religious Education. It is a strange kind of a performance. The author attempts many acute analyses, but, to our mind, they are often strained, and are not always consistent and discriminating. If people are such strange paradoxical creatures as he often represents them to be, they are surely packages of contradictions, defying scientific treatment.

Attention is especially called to his characterization of the Modernists and Fundamentalists. Suppose we use the terms, liberalists and conservatives as our author often does. He tries in all sorts of ways to search and sift their differences. Of course he is right when he says that the liberalists are often as dogmatic and biased as are the conservatives. But, with all his labored efforts, he misses the real mark entirely. When he depicts the difference between the two parties as due to ill-will and prejudice, he is in serious error. And when he thinks that they might lay aside their difference and unite in doing good works, he betrays his lack of insight and sagacity.

Once again we must point out the essential and irreconcilable difference between the conservatives and the liberalists. The former have strict and stalwart views of Biblical inspiration. They believe that the whole Bible is the Word of God, and that it infallibly

records His revelation of creation, preservation and redemption. They hold that "no prophecy of the olden time ever came by the will of man, but that holy men spake as they were borne along by the Holy Ghost."

On the other hand, the liberalists have lax views of the inspiration of the Bible. They over-emphasize the human element. They declare that the prophets and apostles "thought" so and so, and they were often mistaken in their notions; thus the liberalists are rationalistic, accepting as true only such parts of the Bible as agree with their reason or their so-called "experience" or "Christian consciousness." Now, how can parties who differ so fundamentally agree to disagree and worship together and join in doing good works? "How can two walk together except they be agreed?"

Differing radically in their view of the Bible, the two parties logically differ regarding other doctrines that are fundamental in the Biblical teaching. To be specific, the conservatives accept the doctrines of the Trinity; of the direct creation of the universe and of man in the divine image; of the pre-existence and true deity of Christ as the eternal Son of God; of His virgin birth as necessary to a real divine incarnation; of the miracles of Christ and the Bible; of our Lord's substitutional atonement; of His bodily resurrection; of His ascension to the right hand of the Father; of His apocalyptic second coming; in short, all the teaching of the Holy Scriptures.

Now, respecting all these plainly revealed doctrines the liberalists either are indifferent to them, or doubt them, or outrightly reject them. Besides, since there are degrees of radicalism among the liberalists, there may be some who accept some of the foregoing doctrines, while they disbelieve others. No liberalist believes in the plenary inspiration of the Holy Scriptures, even of the original autographs, and thus they have no "sure word of prophecy."

It will therefore be seen that the disagreements between the conservatives and liberals are fundamental. They cannot dwell together in amity. They cannot come together on the basis of good works. Why, some out-and-out unbelievers and atheists engage in charitable works among their fellowmen. To attribute the difference between the conservatives and the liberals to ill-will, or prejudice, or even misunderstanding, is extremely superficial and betrays a total grasp of the seriousness of the issues involved.—*L. S. K.*

Reviews of Recent Books

Transactions of the Victoria Institute (Vol. LXIV; 1933). Address the Victoria Institute, 1 Central Buildings, Westminster, S.W.1, England.

It is a pleasure just to see and handle such a volume as this and simply to scan its contents; how much more to sit down and read its many luminous and informative articles! The Victoria Institute has also the sub-title, "The Philosophical Society of Great Britain." The objects of the Institute, which was founded in 1865, are clearly stated as follows:

First.—To investigate in a reverent spirit important questions of philosophy and science, especially those bearing upon Holy Scripture.

Second.—To arrange for addresses from men who have themselves contributed to progress in science and research, and thus to bring the members and the associates into direct touch with the latest advances.

Third.—In humble faith in one eternal God who created all things good, to combat the unbelief now prevalent by directing attention to the evidences of divine care for man that are supplied by science, history and religion.

This is the sixty-fourth volume that has been issued by the society. An index of the authors and subjects in all the sixty-four volumes has been issued and may be had by sending one shilling to the address given above. In reporting the recent annual meeting, Dr. Thirtle, the chairman of the Council, publishes the following valuable statement:

In seeking direction for further effort, the Council are impressed with the need at all times for a well-balanced program, to reach and interest an ever-widening circle. They are convinced also of the real and urgent necessity for a counter-offensive, more vigorous than ever, against the speculations of "science" that is "falsely so called," and the extravagant Modernism that shelters behind its unproven pronouncements. Mere denials count for nothing; but the Council feel that papers by front-rank scientists, prepared to stand on facts and reject speculation, are of great value at the present critical time. A third, and even more pressing need is, that of getting the invaluable literature of the Institute into the hands of those whom, above all, it is most necessary to influence—the students in our universities, colleges and schools; leaders of thought of the

next generation in both religion and philosophy. It is an anxious problem, and the Council welcome any form of help on the part of members and associates toward its solution.

The contents of this last volume, as has been the case in all previous issues, is most valuable and significant. Leading out with an essay on "The Chronology of the Kings of Israel and Judah," by Lieut.-Col. A. G. Shortt, there follow such suggestive titles as these: "Geographical Environment and Race Movements," "Karl Barth's Theology," "The Shadow on the Dial of Ahab," "The So-called Babylonian Epic of Creation," "The Limitations of Organic Evolution" (by our friend, Douglas Dewar), "The Tablet of the Epic of the Golden Age" (by Professor Theophilus G. Pinches), "The Magi: Their Nationality and Object," "The Bible and Evolution: The Evidence of History and Science," "Recent Scientific Discoveries and Theories" (by Sir Ambrose Fleming, President of the Institute). We wish that many people in America would get this instructive volume and read it. Besides the scholarly papers listed, the book contains the free discussions that followed. Sometimes there were differences of opinion, but in all cases the great basic principles of evangelical faith have been stoutly and capably upheld.

Elemental Theology: Doctrinal and Conservative. By Professor Emery B. Bancroft. Conservative Book Publishing Co., 5½ Brintnall Place, Binghamton, N. Y. $3.50.

There is still room for another treatise on doctrinal theology, provided it stands forthright for the faith and adds something to our knowledge. In this fine evangelical work the usual methodology is employed, but in the development of the various doctrines many new conceptions are to be found, giving freshness and interest to the conservative position. In this work much use is made of the Holy Scriptures. Indeed, the Biblical basis for every doctrine is given. Many passages of Scripture are quoted in full, while many other passages are cited for further reference. Of course, this proof-text method will not suit the Modernists, but our author has not set out to please them, but rather to please God by loyalty to His holy Word.

But our author does more, much more, than simply cite Biblical texts. He unfolds and justifies the various doctrines by a cogent process of reasoning. In addition to his own treatment, he often quotes from outstanding theologians in further development of the evangelical teaching. We have referred to his methodology. He starts out with the doctrine of the Holy Scriptures, in which he upholds their plenary inspiration; then he follows with the doctrine of God, the doctrine of Christ, His person and His work, the doctrine of the Holy Spirit, the doctrine of angels and man, and so on through to the last things. In each case he gives the scientific term by which the doctrine is known in scientific works on theology.

The author has produced a work that may well be used as a textbook in Bible schools and theological seminaries. He is the Professor of Theology, Christian Evidence and World Religions in the Baptist Bible Seminary, Johnson City, N. Y. A free copy will be given to any person or institution ordering ten copies. It is a good class-room treatise, and may also be used with profit and inspiration by individuals, whether ministers or laymen. The material is well classified and finely articulated.

O'er Land and Sea with the Apostle Paul. By A. A. Acton, B.A.,B.D. Fleming H. Revell Co., 158 Fifth Ave., New York. $1.75.

Frankly, we are a good deal puzzled over this book, and hence must give it a somewhat tentative commendation. In the main it seems to be evangelical. The author does not believe that Paul spoiled the simple religion of Jesus, as so many of the Modernists contend. He believes that Paul received his religion "by revelation of Jesus Christ" (Gal.1:12; 2:2). In Chapter XII, entitled "Paul and the Supernatural,' he defends the actual miracles performed by Paul and for Paul; although we must add that he makes some dangerous concessions regarding some of the miracles of Christ (see pp.159,160). Why make any concessions that render the gospel records uncertain and endanger their inspiration? Our author accords high praise to Paul, and treats him as a messenger called of God. The book contains many evangelical statements that the liberalists would question.

Then why are you dubious about giving the book your full endorsement? is surely a proper question. Well, first, because Prof. Ernest F. Scott, D.D., of Union Theological Seminary, New York, was asked to write the introduction and did write it, and that very fact creates some dubiety in the evangelical mind. Why did a member of that faculty have to be asked to write the introduction? Some things in Dr. Scott's contribution stir

still further doubt. For example, he says of Paul, "He was the thinker who created Christian theology" (p.7). Paul himself says he received his theology "by revelation." On page 9 Dr. Scott says of Mr. Acton's book: "The aim of the book, however, is not to expound Paul's theology, but to set the apostle himself before us in all his rich and noble personality." How could that be done without treating the great doctrines of theology which Paul taught? A few sentences previous Dr. Scott says of Mr. Acton's book, "It deals with the teaching as well as the action of Paul." Thus on the same page there is a contradiction. Dr. Scott also says of Paul: "His religion, which has so often been foolishly construed as a system doctrines, was, at the heart of it, a burning passion of love for Jesus Christ" (p.8). Why "foolishly?" If Paul had no "system of doctrine," well organized and complete, how could he have had a burning passion of love for Christ? And how could he have been so great a man?

Still, we are somewhat comforted by the author's assurance in his "Foreword" when he says: "Theologically the material has been presented from a conservative viewpoint, while taking into account all that modern scholarship has advanced upon the subject" (p.11). Perhaps the author has carried out his purpose, even though he had to omit some of Paul's major doctrines; yet we hardly think that the work of Paul the missionary can be adequately set forth without exhibiting his full-toned teaching. How, for example, did Paul persuade people to accept Christ? By setting forth the divine love in the atonement which He wrought for sinful man (Rom.5:8-11; Gal.2:20; 2 Cor.5:21). Depend upon it, Paul proclaimed no indeterminute message. He taught the whole ambit of Christian doctrine.

ADDED NOTE: Since writing the foregoing review, we have received a cordial letter from the author in response to a letter written to him. We are glad to print the following from his letter:

I am very solid and evangelical in my views. I do not see how any man can be otherwise and preach. He cannot take Modernism into a sick-room, nor can he find much therein to comfort the dying or the bereaved. The older I grow the more conservative I become, until I am prepared to take the Bible as it is and not to question the how or why of it.

This frank declaration is accepted as given in good faith. Our only regret remains that he asked Dr. Scott to write the introduction to the book.

A Toppling Idol—Evolution. By Arthur K. White, A.M.,D.D., and Ray B. White, A.M., D.D. Pillar of Fire, Pubs., Zarephath, N. J. $1.00.

There is room for another anti-evolution book like this one, even though many others have been issued. We just wonder whether the devotees of evolution ever read anything against their theories. Probably the "hard boiled" ones do not; but it is evident from their numerous acknowledgment that many real scientists see the weaknesses in the evolution hypothesis. The authors of this book canvass the whole field. They note all the so-called "proofs" of evolution, and show cogently that they are far from being proofs at all. The arguments from geology, paleontology, embryology, blood tests, vestiges, etc., are all examined on their merits, and their lack of convincing force is plainly shown. The authors are capable scholars. According to the "Foreword," written by Dr. L. S. Lawrence, both of them received their Bachelor of Arts degrees from Columbia University, and their Master's degrees from Princeton University. They studied under some noted professors, some of whom believed in evolution. Both of them have been honored with the degree of Doctor of Divinity. It cannot, therefore, be rightly said that they are ignorant of science or that their convictions are due to prejudice. Dr. Arthur White is president of Alma White College, while Dr. Ray White is president of Zarephath Bible Institute, both of these institutions being located at Zarephath, N. J. In the latter part of their book the authors give quite an extended list of books that oppose evolution. To that list they add CHRISTIAN FAITH AND LIFE, which they call a "valiant and able challenger of evolution dogmatism." If you want to read a suggestive and capable book of the anti-evolution order, get this work, and we feel sure you will be convinced that the theory of evolution lacks a scientific basis. It is pertinent to reprint the following statement, quoted in this book, from Dr. Nicholas Murray Butler, of Columbia University, who says:

> Theoretically the average scientist will admit that many of his beliefs are merely hypotheses; but practically he will fight for them as if they were demonstrated facts. In view of the constantly shifting grounds of scientific

data, the men of science ought to be thankful for the comparative tolerance with which their dogmatizing is received.

Of Things Which Soon Must Come to Pass. By Philip Mauro. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. $3.00.

Some years ago (1925) Mr. Mauro published his book entitled *The Patmos Visions,* which made quite a stir in the Christian world. The present volume is a revised and considerably enlarged edition of that work. A lengthy foreword to the new edition introduces the treatise. A new chapter giving the author's somewhat revised conceptions of the Millennium is appended, making a stout volume of 623 pages. The work is described on the title-page as "A Commentary on the Book of Revelation." That is precisely what it is. We feel that the author's method is a little confusing, and necessitates some repetitions. But what is the author's position regarding some of the important and much-mooted teaching of the Apocalypse of St. John? He informs us on page xxviii of the Foreword that he is not a pre-millenarian nor a post-millenarian nor an a-millenarian; that he does not hold the preterist or the historist or the futurist view of the various prophecies of the book of Revelation. This certainly stirs curiosity. Is there a view that makes this mystifying book clear as to its meaning? We cannot go into details, but must advise our readers to get Mr. Mauro's book, and cipher out for themselves whether he gives a satisfactory exposition. But what is his doctrine of the Millennium? As far as we can understand his position, he believes that the Millennium means the happy state of the redeemed souls in heaven from the time of the terrible Roman persecutions until the second advent of our Lord. He gives a keen and detailed analysis of Rev. XX, relating to the thousand years, the binding and loosing of Satan and the last judgment. The pre- and post-millenarian views place the millennium on "the wrong side of the veil" (p.622). It belongs, our author holds, to the spiritual realm, the realm of disembodied and redeemed souls. And he supports his view by citing verse 4 of Rev. XX, in which St. John says that he "saw the *souls* of them that were beheaded. . . . and they lived and reigned with Christ a thousand years." Mr. Mauro maintains that the description of the last judgment in Rev.20: 12-15, when John saw "the dead, both small and great, stand before God," cannot be reconciled with the pre-millennial view. Besides the representations in Revelation, our author also examines and correlates the chief sayings of Christ and His apostles relative matters of eschatology. Surely Mr. Mauro's book is worthy of fair-minded study by all people who want to get the best interpretation of the last book of the Bible. It is desirable, we think, that evangelical Christians should strive to come to an agreement on these matters, so that controversy may cease, and we may all apply ourselves to the practice of the wonderful teaching of Revelation, and may feel the comforting assurances of the final establishment of "the new heavens and the new earth wherein dwelleth righteousness."

Childhood Fantasies. By Francella Maurine Ericson. The Christopher Publishing House, 1140 Columbus Ave., Boston, Mass. $1.25.

The publishers tell us that these poems are unique in that they were written by a girl only twelve years of age. Many of them are marked by real poetical conceptions and by a truly lyrical spirit. There is also a *naivete* about them that makes them appealing. Of course, they are innocent and childlike. They make good reading in the home where there are children to listen to them. Now and then we find a mildly humorous touch which is very pleasing. If the author had mastered the rules of versification, so that her meter and rhymes would have always been correct, her lyrical verses would have been greatly improved.

The Lententide Family Altar. By Rev. F. W. Hertzberger. Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis, Mo. Paper cover, 25c.

In its orchid-colored paper covers this book makes a very attractive appearance; but its contents are still more attractive for spiritual and devotional purposes. There are 57 intensely spiritual meditations, one for each day in Lent, beginning with Ash Wednesday and ending with Easter Sunday. At the beginning of each page an appropriate Biblical verse is printed in dark-faced type to catch the eye and impress the thought. At the close of each meditation some beautiful poetical stanzas are added. Surely here is a book that will help to deepen and purify one's spiritual life. We hope many people will send for it at once, and so find out what riches of devotional experience there are in a true observance of Lent.

Additional Literary Notes

An Excellent Journal. It always gives us pleasure to call attention to *The Evangelical Quarterly,* which stands upright, downright, forthright and just right for full-toned Biblical orthodoxy. The January (1933) number is freighted with good things and great. They are as scholarly as they are stalwart—just the combination that is needed today for upholding the truth constructively and correcting error with acumen and precision. Elsewhere we call attention to Dr. James Knight's effective article on "The Evolution Theory Today," and capture some excerpts from it. We hope they will be pondered by the exponents of evolution.

In this number of the said *Quarterly* the following scholarly articles appear: "The Cradle of Mankind," by G. R. Gair; "Dutch Influences in Scottish Theology," by Professor G. D. Henderson (very informing); "The Reformed Church in Translyvania," by Professor A. Nagy, of Roumania; "Repentance Unto Life," by Professor Thomas C. Johnson, D.D., Richmond, Va.; "Calvinism and Ethics," by Professor George Johnson, Lincoln University, Penna. There is also an article in French entitled "Protestantism and Philosophy," by Professor August Lecerf, of the University of Paris. These are weighty contributions.

The book review department of the *Quarterly* is also conducted with rare ability and discrimination. Here we find a favorable notice of an important new book by Dr. D. E. Hart-Davies, bearing the striking title, *The Genesis of Genesis.* The author, who knows both theology and science, upholds the historical character and Mosaic authorship of Genesis. The book is published by James Clarke & Company, Ltd., London, and the price is 3s. 6d. net. Another book which is commended in this magazine is William Hoste's *Studies in Bible Doctrine,* whose author stoutly upholds the cardinal doctrines of Holy Writ and vindicates their reasonableness. This book may be bought of Pickering & English, 229 Bothwell Street, Glasgow, C.2, Scotland. Price. 3s.

We are glad to note that the cordial editors of the *Quarterly* call attention to sixteen leading articles which appeared in the October, November and December numbers of CHRISTIAN FAITH AND LIFE. Our contemporary is edited by Professor John R. Mackay and Donald Maclean, of Edinburgh, who are aided by a strong list of Associate Editors. Subscriptions may be sent to James Clarke & Company, Ltd., 9 Essex Street, London, W.C.2, or to W. F. Henderson, George IV Bridge, Edinburgh. Price per annum, 10s.

The Laymen's Appraisal. All the evangelical periodicals which we have read—and there are a good many of them—pass rather severe strictures on the report of the self-appointed Laymen's Commission on Foreign Missions. The foreign missionaries themselves feel that many of the criticisms by the said Commission are gratuitous, and are not sufficiently tempered with fairness nor based on sufficient information. For example, a writer has this to say in a recent number of the *Presbyterian,* Philadelphia:

> **In the face of what has been accomplished, it is a question whether a few individuals, officially or unofficially appointed, after a few months only of investigation, have a right to oppose their judgment to the accumulated experience and judgment of hundreds of sincere men and women on the field and on the mission boards who have given, not nine months only, but whole lives, to the solution of the problems involved.**

The writer also thinks—and we think the same—that it would have been far wiser and more generous if the Laymen's Commission had gone to the mission boards and the missionaries and advised them kindly of their errors, if they have been committing such serious ones, and asked them to rectify them, rather than to pursue the course the commission did—broadcast their criticisms before the whole world. Yes, it was the Commission rather than the missionaries who were guilty of using poor judgment. That Commission even went to the extreme length of summarily calling "on the church at home to cease its support of missionary work if the changes which they demand are not adopted." Surely that is presumption raised to the nth degree. Thus still another controversy has been inflicted on the church by the Modernists, who, by so doing, are hindering the advancement of the kingdom of God.

The *China Fundamentalist,* Rev. Dr. Hugh W. White, Editor-in-chief, gives the following pointed estimate of the so-called "appraisal" of the above-named Laymen's Commission:

> **The reading of the report cannot but convince one who holds and loves the evangelical faith that the whole inquiry was originated and sponsored by Modernists.**

The Copious Modernists. If any one

dreams that the Modernists have fallen into a comatose state, or even into a quiescent mood, that person is sadly mistaken. Books of a liberalistic order are constantly coming from the press. We do not review nearly all of them because the publishers do not send them to us for that purpose, perhaps knowing that we would analyze them somewhat sharply. However, we see notices of them in other magazines. For example, the *Union Seminary Review,* Richmond, Va., evidently receives them, and we must say, to our regret, that its reviewers usually treat them very mildly, and give them more praise than they deserve, and fail to point out their errors, weaknesses, and unevangelical character.

And would you believe it? The *Daily Telegram* (London) recently printed an article by an English Doctor of Divinity on the book of Jonah, in which he derided the idea of the miracle of the whale swallowing Jonah, and advocated the gray-headed theory of George Adam Smith, that the miracle is "merely a symbol of the exile which swallows up the Jews." Evidently the doctor is not aware of the books that uphold the historicity of the book of Jonah. We would cite the following: L. T. Townsend: "The Story of Jonah and the Higher Criticism;" R. A. Torrey: "Difficulties in the Bible" (pp.18,76-79); W. C. Stevens: "The Unique Historical Value of the Book of Jonah;" James M. Gray: "Primers of the Faith" (Part I, Chap. XIV); D. E. Hart-Davis: "Jonah: Prophet and Patriot;" C. F. Keil: "Commentary on the Twelve Minor Prophets" (Vol. I); L. S. Keyser: "Contending for the Faith" (Chap. VIII; a reply to George Adam Smith and others).

From the *Transactions of the Victoria Institute,* reviewed on a previous page, we capture the following definition of a species, which was given by Professor Poulton to the British Association for the Advancement of Science. He says that as species is "an interbreeding community." That is, to our mind, the most accurate and concise definition of species that has ever been given. Wherever individuals can interbreed there you have a species. Wherever such a function is impossible there you reach the impassible border line between species. With this definition before us, we may easily see that the Bible is correct when it teaches that each species was created to procreate "after its kind," thus making the realm of nature an orderly system, and not a welter and a flux.

The author of the article referred to above tells us about the rabbit and the hare of Europe. They are two rodents which exhibit remarkable similarities of structure, posture and habits—the very homologies on which the evolutionists insist so much as evidence of their theory. And yet our author says:

Examined as living species, we find that the hare and the rabbit absolutely refuse to interbreed. Moreover, one of them produces its young blind and naked and the other open-eyed and covered with fur.

So homologies do not count for much in favor of evolution. Nature stubbornly—nay, better, reasonably and designedly—keeps good order in her domain, and therefore insists on preserving the necessary fact of the immutability of species. Yes, each "after its kind" is the sign-manual of order in the natural world. There could be no order where differentiation does not exist, and where all things were merged together. What a marvellous combination of fixity and pliancy within the species we find in the organic realm! Here are clearly seen the hall-marks of teleology to every one who will use his eyes and his reason.

According to our author, William Bateson himself gave the *coup de grace* to the theory of evolution. Speaking of the impossibility of the crossing of species, Bateson said: "If 'species' have a common origin, where did they pick up the ingredients which produce this sexual incompatibility?" This sentence is found in the life of William Bateson by B. Bateson, p.393.

If you want to read a couple of smashing articles on the documentary theory of the Bible as advocated by the negative Biblical critics, send for the *Sunday School Times* for January 21 and 28, 1933, addressing 323-327 North 13th Street, Philadelphia, Pa. 5 cents a copy. In these articles Mr. H. E. Irwin describes a concrete recent case of a higher critic of the Bible trying to apply his principles to a couple of recent writings, and shows up his dismal failure before civil courts of the highest authority in the Dominion of Canada. These articles make spicy reading. By the way, we are much delighted with the new and convenient form in which the *Sunday School Times* now appears.

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